



METHOD GASPEY-OTTO-SAUER.

KEY
TO THE
HINDŪSTĀNĪ
CONVERSATION-GRAMMAR

BY THE

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PANJĀBĪ AND GUJARĀTĪ, etc.

FORMERLY PRINCIPAL OF THE C. M. S. TRAINING COLLEGE,
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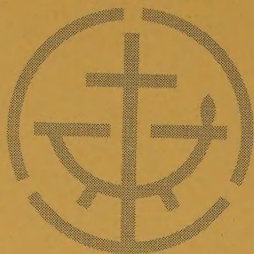
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1911.

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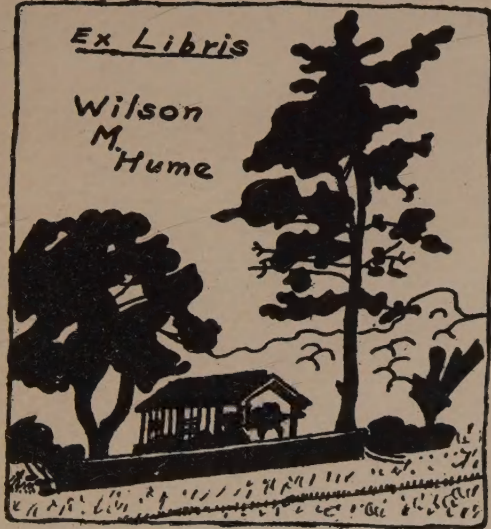
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اِستِہار

جاننا چاہئے کہ شخصِ مذکورِ پائین نے اِس تعلیم دینے کے
 طریقہ کو جو گاسپی-اوٹو-زاور کے طریقہ کے نام سے مُسمیٰ
 ہے مول لیکر اپنی خاصِ ملکیت کر لیا ہے — اِس سلسلہ کی
 سب کتابیں ہمیشہ نظرِ ثانی و تصحیح پاتی جاتی ہیں — ساری
 حقوق (خاصکر حقوقِ تبدیل و ترجمہ بہ ہر زبانِ دیگر)
 محفوظ ہیں — اِن کتابوں کی نقل و تقلید کرنی بےحکم
 قوانینِ ممنوع ہے — اگر کوئی شخص اِن کتابوں کی نسبت
 حقدار کو کچھ مفید و مناسب خبر پہنچا دے تو اُسکا بہت
 ممنون و شکر گزار ہوگا

ہائڈلبرگ (جرمنی)

الحقیر جُولیوس گروس

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Heidelberg.

Julius Groos.

Exercise 1.

(pp. 28, 29.)

The father is old. The mother is young. The brother is big. The sister is little. That husband and that wife are good people. This boy is very impertinent. That bench is not dirty. The father's cup is wide. This bread (loaf) is warm. That water is not very cold. That door is in the shade. A man was lame from (his) childhood. This girl is hungry. A horse was upon the mountain. Those women also were there. To-day's sunshine is very hot. These shopkeepers are rich. That old man was not at the gate. That dirty cup was very good. This is a small piece from a big loaf. (To-day, time is very narrow to that man, *i.e.*) That man has no time to spare to-day. That boy is eating bread. This woman hears a girl's voice. Sit down in the shadow of that rich shopkeeper's gate. (Of this woman's daughter there is a cup, *i.e.*) This woman's daughter has a cup. That young man sees that lame horse on the mountain.

Transliteration.

Bāp buddhā hai. Mān jawān hai. Bhā'ī barā hai. Bahin chhoṭī hai. Wuh shauhar aur wuh jorū achchhe ādmī haiṅ. Yih laṛkā bahut shokh hai. Wuh chaukī mailī nahīn hai. Bāp kā piyāla chaurā hai. Yih roṭī garm hai. Wuh pānī bahut ṭhandā nahīn hai. Wuh darwāza sāya (to be read sāye: see Grammar, § 17, 3) men hai. Ek ādmī bachpan se langrā thā. Yih laṛkī bhūkhī hai. Ek ghorā pahār par thā. Wuh 'auraten bhī wahān thīn. Āj kī dhūp bahut garm hai. Yih banyen daulatmand haiṅ. Wuh buddhā ādmī darwāza (to be read darwāze, see Grammar, § 17, 3) par nahīn thā. Wuh mailā piyāla bahut achchhā thā. Ek barī roṭī se yih chhoṭā ṭukrā hai. Āj us ādmī ko waqt barā tang hai. Wuh laṛkā roṭī khātā hai. Yih 'aurat ek laṛkī kī āwāz suntī hai. Us daulatmand banye ke darwāza (read darwāze) ke sāya (read sāye) men baitho. Is 'aurat kī beṭī kī ek piyāla hai. Wuh jawān ādmī pahār par us langre ghore ko dekhtā hai.

Translation 2.

(p. 29.)

چھوٹی لڑکی ایک روٹی دیکھتی ہے — وہ میلی چوکی اس درخت
کے سایہ (or سایہ) میں ہے — نہیں وہاں ہے دھوپ میں ہے —
بڑا بھائی اس چھوٹے لڑکے کی آواز سُنتا ہے — یہ بُدھی عورت
وہاں نہ تھی — دولتمند بنیے کا بیٹا بچپن سے لنگڑا تھا — بھوکھا
لڑکا روٹی کھاتا ہے — ماں کا گھر چھوٹا ہے — دروازہ بہت
تنگ تھا — گھوڑا گرم تھا لیکن لڑکا ٹھنڈا تھا — لڑکے کی چھوٹی
بہن پیاسی ہے — وہ بوڑھا آدمی لنگڑا نہیں ہے — اس گھر کے
سایہ (or سایہ) میں بیٹھو دھوپ میں مت جاؤ

Transliteration.

Chhotī lar̥kī ek roṭī dekhtī hai. Wuh mailī chaukī is darak̥ht ke sāye men hai. Nahīn, wahān hai, dhūp men hai. Barā bhāī us chhoṭe lar̥ke kī āwāz suntā hai. Yih bud̥dhī aurat wahān na thī. Daulatmand ban̥ye kā betā bachpan se langrā thā. Bhūkhā lar̥kā roṭī khātā hai. Mān kā ghar chhoṭā hai. Darwāza bahut tang thā. Ghorā garm thā, lekin lar̥kā ṭhandā thā. Lar̥ke kī chhoṭī bahin piyāsī hai. Wuh būr̥hā ādmī langrā nahīn hai. Is ghar ke sāye men baiṭho, dhūp men mat jā'o.

Conversation.

Question.

Answer.

Where is (the) father?
What? does that old man hear
the girl's voice?
The boy is coming out of (from)
the shade of the tree.
There was cold water in this
cup, but there is not now.
What? is the young woman at
the door?
Don't go to the mountain to-
night (to-day at night-time).

He is in the house.
No: he is seated on that bench
and does not hear (it).
What? was he seated there?
The reason of that is (this) that
that boy was thirsty.
No, her little daughter is there.
That impertinent girl is coming
out of (from) the house and
is going to the mountain.

Urdū Transliteration.

Answer جواب

Question سوال

وہ گھر میں ہے باپ کہاں ہے ؟
 نہیں وہ اُس چوکی پر بیٹھا ہے اور کیا وہ بُڈھا لڑکی کی آواز سُنتا ہے ؟
 نہیں سُنتا (ہے)
 کیا وہ وہاں بیٹھا تھا ؟ لڑکا درخت کے سایہ سے نکل آتا ہے
 اُس کا سبب یہ ہے کہ وہ لڑکا اِس پیالہ میں ٹھنڈا پانی تھا لیکن اب
 پیاسا تھا نہیں ہے
 نہیں اُس کی چھوٹی بیٹی وہاں ہے کیا وہ جوان عورت دروازہ پر ہے
 وہ شوخ لڑکی گھر سے نکل آتی ہے آج رات کے وقت (پر) پہاڑ کو مت
 اور پہاڑ کو جاتی ہے جاؤ

Exercise 3.

(pp. 34, 35.)

Thy story is not true. Its (his, her) true story is this. (To-day butter is very necessary to him, *i.e.*) He has great need of butter to-day. Do not give this necessary work to that deceitful boy. (Hear his—or her—word, *i.e.*) Listen to him (or to her). Come, sit down in my garden. This (then) is good (pleasant). It is known that wolves eat sheep. Come from the east and go towards the west. (My brother's letter was not with—near—your father, *i.e.*) Your father had not got my brother's letter. This (then) is true: but where is that letter? Listen to this lame slave's story. The fruit of my big garden is not ripe. There are many apples in that old shopkeeper's garden, but they are sour. Now I see a lot of (many) monkeys in the shade of that tree, and their little ones (children) are there too. God hears all men's voices. A good father listens to his children's (s) voice.

Translation 4.

(p. 35.)

چوکی کو لاؤ — پانی کہاں سے آتا ہے ؟ — پہاڑ سے نکل آتا ہے — یہ سبب اُس بڑی لڑکی کو دو — اِس عورت کا شوہر میرا باغبان ہے — سب سبب باغ¹ کے درختوں پر تھے — میرا پیالہ پانی

¹ In such sentences in Urdū "of" is used, not "in".

سے بھر پور ہے — کل بندر تمہارے باغ¹ کے سب پہلوں کو کھاتے
تھے — اُتر (or شمال) کی طرف سے آندھی آتی ہے — آج (کی)
دھوپ بہت گرم ہے — میرے بچے بندروں سے ڈرتے ہیں — کیا
تمہارا حساب حاضر ہے ؟ — ہاں صاحب حاضر ہے — کل
پانی ٹھنڈا نہ تھا

Transliteration.

*Chaukī ko lā'o. Pānī kahān se ātā hai? Pahār se nikal
ātā hai. Yih seb us barī larkī ko do. Is 'aurat kā shauhar
merā bāghbān hai. Sab seb bāgh ke¹ darakhthon par the. Merā
piyāla pānī se bharpūr hai. Kal bandar tumhāre bāgh ke¹ sab
phalon ko khāte the. Uttar (or shamāl) kī taraf se āndhī
ātī hai. Āj (kī) dhūp bahut garm hai. Mere bachche ban-
daron se darte hain. Kyā, tumhārā hisāb hāzīr hai? Hān,
Sahib, hāzīr hai. Kal pānī thandā na thā.*

Conversation.

Question.

Answer.

What is the name of this child?

His name is not known to us
(I don't know his name).

Is this house yours, or not?

It is not mine, but it is that
old man's.

Give those children an apple
and some good ripe fruit.

Slave, give these girls some
curdled milk.

Go to that man's house, and
bring all his sons' horses.

Yesterday they had (there was
with them) only one horse,
but now they have not even
one.

I see that many hens are coming
out of that garden.

Yes, Sir, there were a lot of
hens there, and no one knows
whose they are.

Tighten this rope.

That (thing) is not a rope, it is
a string, and there is a kite
on it.

This is true (True!). Now come
to me.

I have no time (time is narrow),
and I am going home (to my
own house).

¹ See Note ¹ on page 5.

Transliteration.

سوال

جواب

اِس بچے کا کیا نام ہے ؟

اُس کا نام ہم¹ کو معلوم نہیں ہے
میرا تو نہیں ہے — لیکن اُس بُڈھے
کا ہے

کیا یہ گھر تمہارا ہے کہ نہیں ؟

اے غلام ان لڑکیوں کو کُچھ
دے دو

اُن بچوں کو ایک سیب اور کُچھ
اچھا پکا پھل دو

کل اُن کے پاس ایک ہی گھوڑا
تو تھا لیکن اب ایک بھی نہیں ہے

اُس آدمی کے گھر (کو) جاؤ اور
اُس کے بیٹوں کے سب گھوڑوں
کو لاؤ

ہاں صاحب بہت مُرغیاں وہاں
تھیں اور کوئی نہیں جانتا (ہے)
کس کی ہیں

میں دیکھتا ہوں کہ بہت مُرغیاں
اُس باغ سے نکل آتی ہیں

وہ چیز رسا تو نہیں ہے — رسی ہے
— اور ایک چنگ اُس پر ہے

اِس رسے کو تنگ کرو

وقت تنگ ہے اور میں اپنے گھر
جاتا ہوں

یہ تو سچ ہے — اب میرے پاس آؤ

Exercise 5.

(pp. 42, 43.)

It is a great shame that those people never obey God's commandments. What will be the price of this horse? What, will you be going to Lahore in four days' time (after four days)? I have great hope that the railway will soon reach as far as Kābul. When will they make railways in *this* country? When these little lads grow up (become big), then no doubt all the people will be educated (able to read and write). After how many months (in how many months' time) will our soldiers (sepoys) come back from China? I don't know, but I know quite well that the war there² has not yet ended. Perhaps there will be a civil war in that country. Bring some matches into this room: it is very dark. Yes, Sir, dark-

¹ I.e., "I don't know his name" (cf. §§ 97, 98).

² Literally, "the war of there."

ness is coming on. I want a pony. What will be (how many rupees will be) the price of this pony? One of that bed's legs is not very strong. Two more beds are required for the children.

Translation 6.

(p. 43.)

(وہ) بلی (ایک) چوہا ڈھونڈھتی ہے — اُس کے بل کو وہاں احاطہ کے بڑے پھاٹک کے نیچے دیکھتی ہے — سب صندوق گودام میں ہیں — اس بنگلے کا کیا کرایہ ہے ؟ — مجھے چار اچھے نوکر چاہئے ہیں — کیا آپ اُس بڑی کوٹھی کی کھڑکی میں بتی کا اُجالا دیکھتے ہیں ؟ — اُس کمرے میں میرا بچھونا کرو اور دو بتی لاؤ — نوکر لوگ اُن تین سپاہیوں کے ساتھ باغ میں باتچیت کرتے ہیں — چھوٹی لڑکیاں کہاں جاتی ہیں ؟ — میرے دوست اپنے بیٹوں کی دلیری پر گھمنڈ کرتے ہیں — بڑی افسوس کی بات ہے کہ وہ تین تگڑے جوان اپنے کام سے غافل ہیں — برسات کے وقت ہم کہیں نہیں جائینگے — راجا صاحب کے بھائی میرے گھر میں ہیں — برنڈے (برامدے) میں ایک چوکی پر بیٹھے ہوئے ہیں

Conversation.

Question.

Where is your brother now-a-days?

That is a very great pity, for I want some such sturdy youth for a special job.

Do you know where my servants were last year?

A lot of hungry and thirsty people were sitting (seated) at that rich man's gate.

Answer.

Now-a-days, Sir, my brother is confined to bed.

I hope he will be all right again to-morrow: if so, he will come to you.

That (this) nobody can tell (knows), but perhaps they were in the villages.

All those people went away to the Rājā's the day before yesterday, and to-day they will come to us.

In olden times no one in (of)
that country was educated,
but now-a-days many people
know something or other.

At night-time I see a very big
light in that house.

That (this) is a very good thing.
but there are many of our
girls who know nothing yet.

Yes, Sir, that house belongs to
a rich man who is afraid of
the dark.

Exercise 7.

(p. 50.)

The children are sleepy, Ayah: you must put them to sleep. There were plenty of lions in that wood. A huntsman went there and searched thoroughly, but not even a fox appeared. Is not only one of those ducks a drake? Two of them are drakes and all the rest are ducks. Take this ring¹ and put it on the little finger of your left hand. Do your hens never lay eggs? They do lay, but we eat all their eggs. The goldsmith's wife is calling her husband. This pupil is getting a lesson from his teacher, and is busy at his work. Are all the legs of this armchair quite strong? No, Sir, they are not quite strong, but this is a good cane-stool. All my servants were extremely lazy; but when I went to you, all your servants were working well. Yesterday at midday his children got into the train and went to the hills (mountain). I don't ride an elephant. The mistress got on a horse and went to the hunt. These are *my* books (*or* These books are *mine*).

Translation 8.

(pp. 50, 51.)

یہ ساری چیزیں بہت سستی ہیں — مجھے معلوم نہ تھا کہ
ہکاؤ تھیں — صاحب لوگوں کے نوکر چاکر ان گھوڑوں کے واسطے
پانی لاتے ہیں — مہربانی کر کے مجھے کچھ دودھ (دے) دو —
آج مجھے کالے کپڑے چاہئے ہیں نہ سفید — میرے گھوڑے بہت موٹے
ہوئے ہیں — یہاں کچھ پینے کا پانی نہیں ہے — آپ کے نزدیک
کیا شاگرد اپنے درسوں میں مشغول ہے یا سست ہے ؟ میری
سمجھ میں وہ ہوشیار نہیں ہے لیکن اپنا کام بہت اچھی طرح
کرتا ہے — بڑھئی اور باغبان شہر میں گئے — اس چیز کے کیا

¹ *Angōthī* is a misprint for *angūthī*.

(کتنے) دام ہیں؟ — پکاؤ نہیں صاحب — اس بنگلے کا کیا کرایہ
ہے؟ — اُس کا کرایہ ہر ایک ¹ مہینہ چالیس روپے ہیں — اُس
کے گھر میں چار کالے سانپ تھے

Conversation.

Question.

Answer.

Where has my² teacher gone to-day?

All these things are for sale: perhaps the price of them is very high?

They say that when the hunters were sitting in that forest, three foxes and two lions came in sight.

Those people never do their work properly; they must be dismissed.

Bring me that book and lay your hand on it.

Yesterday a lot of people went out of the city and went somewhere else.

They say that there are quite a lot of rats and four or five mice in that storehouse.

I fancy he went to the Panjāb by the twelve o'clock train.

Yes, Sir, the price is high, but every single thing among them is very good.

I don't know whether that (this) is true or not, but certainly it is not good for the Ayah to go into that wood with the children.

Now-a-days everyone (all the people are) is very lazy and takes it easy (rest), and the carpenter has not yet come.

Is this the book you want?

Please buy for us in the city two or three eggs, some butter, and some ripe fruit.

If there were a cat there, not a single one of them would put in an appearance.

Exercise 9.

(p. 59.)

A very large army has arrived from England this season. Did the train arrive punctually to-day? I saw no one in that village. My friend's children met other little children in the forest. There they heard the voice of their elder sister, who was looking for them everywhere. In olden time the sepoys in that city were not satisfied with their pay: on which account (all the people) they all fled at the appearance of their enemies. Hence the army of the enemy (enemies), having entered the (that) city, pillaged it completely. I have heard that all the sailors in (of) that ship were drowned in the waves of the sea. That young man is always twirling his

¹ Or *ek ek* for *har ek*. — ² cf. § 98.

mustaches, because he is very proud of his good looks (beauty). That boy put his tongue out at the doctor's command. Is this vessel an iron one, or not? Yes, Sir, it is iron, and therefore I am afraid that perhaps at sea it will strike on some big rock: then it will be broken up. Don't speak any bad word here. The wall has ears. The coolie knocked a piece off that table (a piece was [unintentionally] broken off that table in the coolie's hand). Carry it away to the carpenter and (say to him, 'You must mend this table for the master') tell him he must mend it for me. His servant was dismissed for some kind of unfaithfulness.

Translation 10.

(p. 60.)

ان جواہروں (or جواہرات) کو اسی چھوٹی قوتی میں رکھو —
 میز بچھاؤ (or لگھاؤ) کیونکہ کھانے کا وقت ہے — میرا بچھونا
 اسی کمرے میں بچھاؤ — اس پلٹن میں کتنے سپاہی ہیں ؟ —
 مجھے تو معلوم نہیں صاحب — وہ دیوانہ کُتا ایک پل میں نظر سے
 غائب ہوا — وہ خوبصورت چھوٹا بچہ پلک مارتا ہے — شاید
 ملاح لوگ جہاز سے نکل گئے ہیں (or ہونگے) — کیا باغ کی
 دیوار زلزلہ (or بھونچال) سے ٹوٹ گئی ہے — نہیں صاحب دیوار
 بہت ٹھیک ہے — کیا تم (or آپ) نے اُس سوال کا جواب دیا
 (ہے) ؟ — آیا اُس کا جواب دینا چاہئے ؟ — میز اور پلنگ کو اُس
 گھر میں سے لاؤ اور برآمدہ میں رکھو — کہتے ہیں کہ اُس پرانے
 گھر میں بہتیرے بچھوہیں

Conversation.

Question.

Answer.

Who is that handsome young man who is standing there, twisting his mustaches?

I don't know him, but I have heard that he is that native gentleman's son.

One must turn that ungrateful fellow out of this place.

I turned him out once, but now he is coming back.

That wife told her husband that

Yes, she abused her husband

he ought not to be content with his pay.

Does that steward's account come right, or not?

In war-time, if all the soldiers do not instantly obey their officer's commands, the enemy will defeat them.

very much, but the man at once put her out of the house: then she held her tongue (became silent).

Yes, Sir, of course it comes right, for he is a very reliable man.

When the soldiers in (of) that battalion heard the sound of the guns (cannon), they quickly charged the enemy (their enemies).

Exercise 11.

(pp. 65, 66.)

Having heard this (word), that girl's face began to look still better. Early this morning all the servants, having assembled in the kitchen, were abusing the steward. When that quarrel took place, having heard the noise and being angry with them all, I wished to dismiss them. This groom is very careless about his work: I must discharge him, and in his stead appoint to that business someone far more hard-working than he is. When this merchant was travelling, highwaymen (dakoits) attacked him, but he, shewing lion-like courage, killed all those villains. The elephant is wiser and cleverer than all other animals, and with his great long trunk he does work like that of a hand. A good many people were there, and two or three (two, four) Europeans also were present (*or* came). I was sleeping in my private room. That thief took away everything out of your box.

Translation 12.

(pp. 66, 67.)

باورچی باورچینخانہ میں ہے — اس سے کتنے ایک دقیقہ پہلے کھچڑی پکاتا تھا — مجھے اُمید ہے کہ سپاہی لوگ لشکرگاہ میں کھچڑی پکاتے نہ ہوں — قلی لوگوں سے کہو کہ — صاحب کا اسباب ریل کی منزل سے لے آؤ اور گودام میں رکھو — جس وقت میں نے اُن لوگوں کا کام دیکھا تب اُس سے نہایت ہی ناراض ہوا — سلام مجھے اُمید ہے کہ آج آپ کا حال بہت اچھا ہے — الحمد للہ اب میں بہت اچھی طرح ہوں لیکن میرا باپ دو برس سے

یہاں ہے — اگلے سال ہم پہاڑ گئے کیونکہ مُسطّحوں میں گرمی بہت بڑی پڑتی تھی — ہمارے آگے کا گھوڑا تمہارے صاحب کے کھوٹے کی مانند ہے — جس¹ گھر میں ہم آگے رہتے تھے یہ گھر اُس کی مانند ہے — اِس کوٹھی کے پیچھے کا کرا اسباب سے بھرپور ہے — اِس باغیچہ کی دیوار میرے دوستوں کے باغیچہ کی دیوار سے اُنچی ہے — کتابخانہ کی سب سے بڑی کتاب یہ ہے — اگرچہ میرا گھر چھوٹا سا تھا تو بھی مہمان لوگ (or) باہر کے صاحب لوگ) میرے ہاں اُترے — ایران کی آب و ہوا ہندوستان کی آب و ہوا سے بہت اچھی ہے — یہ لڑکا اِس گاؤں کے سب سے سُست لڑکا ہے — میں نے حاکم صاحب کے نام ایک چٹھی لکھی لیکن اب (میں نے) سنا کہ اُن کا مزاج ہیچ طور پر اچھا نہیں ہے — اُس ہاتھی کے ماتھے میں ایک گولی لگی — اُس آدمی کا مزاج نہایت ہی بُرا ہے — اُس کا مزاج پوچھو

Conversation.

Question.

In your opinion² will that merchant's bill of exchange (cheque) be finally honoured or not?

At this season it will be very cold on the mountains, there-

Answer.

I have no³ doubt that all his cheques will be honoured, for he is a good fellow and everyone (all people) trusts (trust) him.

Yes, though it is still extremely hot here, yet doubtless the

¹ Notice the way in which Relative clauses are inverted in Urdū. Other examples are: "*Jis kā sabaq bhūlā hotā, Fāṭima us ko yād karā detī*": "Whoever had forgotten her lesson Fāṭima used to remind her of it (recall it to her memory)": "*Main ne jis roz se tumhen dekhā, Ḥamīda se mujh ko nifrat ho gayī*": "From the day that I saw you I took a dislike to Ḥamīda". Cf. § 103.

² Or, Do you think that, etc.

³ In text read *kuchh*.

fore your clothes must be very thick.¹

Put this bread in your bag, for when travelling you will certainly be hungry.

Have you any change?

(Is your honour) Are you in search of this inkstand or of that other one, in which there is black ink?

When that merchant was endorsing his cheque, he used red ink.

I hope that next year you will make a practice of coming to me.

When that lady saw her husband's face, her eyes fell.

air will be very cold there.

When I was busy about that work yesterday morning in the forest, at first I got very hungry: but after a short time the hunger quite passed away.

I have some change, but I must keep it in my own pocket.

I am looking for the red ink, because red is very much better than black ink for this sort of paper.

There is no doubt about that, for there was nothing else in his private inkstand.

Whenever I have time (leisure) I will come to your house with great pleasure for ten or twenty (twenty-four or twelve) minutes.

The reason of that was (this) that she could not contain herself for joy at seeing him.

Exercise 13.

(pp. 75, 76.)

In the Urdū language it is particularly necessary that the speaker should pronounce each of his words correctly, otherwise no one can understand his statements. Concerning² this matter I have heard the following story. They say that in the neighbourhood of Lahore there dwelt a young (English) lady whose pronunciation was not perfect. One morning she said to her water-carrier, "Water-carrier, be quick, bring two *donkeys* into the bathroom for me." She meant to say, "two pots" of water for bathing, but, instead of this, because of her bad pronunciation, she gave this absurd order. In fact I wonder very much that she did not bid that unfortunate fellow to "bring two *pits*," although that water came from a good deep well, not from any pit at all. At any rate, when she gave the order to "bring two donkeys," her water-carrier was astonished and asked her, "Your honour, why do you want two donkeys?" She replied, "Yes, of course, I want two

¹ With the construction compare the following: "*Āp ko mujh se aisī bāten nahīn kārnnī chāhiyē*", "You ought not to speak such words to me".

² *Nisbat* is considered preferable to *bābat*, but the latter is often used.

donkeys, bring them hither at once.” After a short time that unfortunate water-carrier came back and respectfully said, “We (=I) have brought *one* donkey into the bathroom, Miss: but the other donkey can in no way climb up the steps of that very steep staircase outside.” When the young lady went into the bathroom and saw that donkey, I hope¹ that she understood her mistake and felt ashamed.

Translation 14.

(p. 76.)

ایک گدا نے ایک دن ایک بڑا گدا پایا اور اُس پر بیٹھ گیا — ایک مدت کے بعد اُس نے ایک گدھا دیکھا جو اپنی پیٹھ پر ایک بھاری بوجھ لے آتا تھا — اُس کے پیچھے اُس گدھے کا مالک کہہ² جس کے ہاتھ میں ایک گدا تھی (یعنی ایک ڈنڈا تھا) چلا آتا تھا — یہ ڈنڈا اُس نے اُس بیچارہ گدھے کے سر پر مارا کیونکہ لنگڑا تھا اور اُسی سبب سے جلدی چل نہ سکتا تھا — جب اُس گدا نے ایسی بیرحمی دیکھی تب اُس نے زمین پر سے مٹی کا ایک بڑا گدّا اٹھا لیا اور اُس بیرحم آدمی پر پھینکا — گدّے نے اُس کے سر پر مارا اور اُس کو کچل دیا — وہ آدمی زمین پر سے اُٹھ گیا اور (اُس نے) چاہا کہ اپنے گھر جائے جو ایک گڑھ کے نزدیک تھا — جس وقت اُس گڑھ کی دیوار تک آ پہنچا تھا اُس وقت ایک گڑھے میں گر پڑا اور وہ گھڑا جو اُس کے پاس تھا ٹوٹ گیا — وہ مسلمان سوار ہے — اگر تم اُس لفظ یعنی سوار کو اچھی طرح تلفّظ نہ کرو تو اُسے ایک سوار کہو گے اور اُسی وقت وہ بینہایت غصہ ہو جائیگا

¹ For *ہی* read *ہے*.

² *Kih* here is redundant but elegant.

Conversation.

Question.

Answer.

My friend, I have heard that you were coughing severely yesterday: I hope that to-day there is no pain in your *umbrella*.

The day before yesterday a preacher, having made a mistake, said, "Around the New Jerusalem there are very *powerful medicines*". If so, it is a strange kind of city.

There is another tale: that a native of the land of Germany was one day explaining for the benefit of his native friends that it is a duty incumbent on pious people to kill their *offences, i.e. their sins*. — But perhaps you (will) have heard this story before.

Thank you, my cough is not very severe to day, and my *chest* is not painful, but my *umbrella* has got broken through the force of the wind.

There is no doubt that he said this by mistake: and, in my opinion, that preacher's intention was to say that around that Holy City there are very *strong walls*.

Yes, I have heard that that unfortunate person, having pronounced the letter *b* instead of the letter *p*, said: "My dear friends, know that is the duty of pious people to kill each their own *parents*. It is a very surprising thing that every wise man should not strive to correct his erroneous pronunciation.

Exercise 15.

(pp. 82, 83.)

That thief who¹ carried off our (= my) gold watch, when he had seen (= saw) that the policeman would not desist from the pursuit of him, then through fear fled into a dark lane and (he) tried to remain hidden there. But at the end of that lane stood two white people (European soldiers), who caught him and handed him over to the policeman. If he had escaped, he would undoubtedly have that instant cast my watch into the melting-pot and melted it down at once. We have our suspicions about that steward, that perhaps he gambles, or possibly has fallen into the clutches of some gambler. When the Rājā's friend went into that terrible forest to hunt a tiger, a tigress instantly, having sprung upon him, carried him off. Surely all those people's watches are slow to-day, for every one of them was late in coming. This (European) soldier's watch does not lose, it gains a great deal, on which account he arrived before the right time. My alarum clock was twenty minutes fast to-day, on account of which I woke up very early: and my *munshī's* watch was extremely slow, and he arrived at ten minutes past seven in the morning (a. m.).

¹ More idiomatic would be, "*Jo chor ... le gayā, jis waqt*", etc.

The train will start at 5.30 p. m. After¹ half an hour the suburbs of that big city appeared. Steward, sound the gong, it is dinner time. From the sun-dial it is clear that midday is past. Bring me now that sand-glass that is in the first drawer of the big table in my office.

Translation 16.

(pp. 83, 84.)

وہ گھڑیال گنگا سے نکل کر ایک کُتے کو جو اُس ندی
کے کنارے پر سوتا تھا لے گیا — وہ درخت باغیچہ میں جڑ پکڑا
ہے اور بہت پسندیدہ سایہ دیتا ہے — وہ گدا (or) بھیکھ مانگنے
والا) میم صاحبہ پر تاک لگاتا ہے جس سبب سے وہ دق ہوتی ہیں
— اُس سے کہو کہ لوگوں کو دق مت کر — گورے لوگوں کو حکم
ملا ہے کہ ایک پہر رات کو کوچ کرنے پر تیار ہوں — ان بچوں کی
طبیعت دق ہے — چلمچی میں کچھ پانی دھارو — باورچی سے
کہو کہ بازار میں کچھ مرچ اور سونٹھ اور مصالح مول لے —
بنیں نے اُس کے ہاتھ میں کچھ مصری بیچی

Conversation.

Question.

Answer.

You must carefully wind your watch at night; don't you know that (this)?

No, Sir; nobody ever told me that it was (is) necessary to wind it every day: I fancied that it was (is) enough to do so to it once a week.

Go at once to the watchmaker, give him this alarum clock, and tell him that I want him to repair it (put it right) quickly.

I shall go at once, Sir. Will it not be well for him to clean it too, for it does not go right?

Groom, saddle my horse at exactly six o'clock to-morrow morning, and bring him here, for I am going to hunt. I shall come back at half past five o'clock in the afternoon.

The horse will be ready, Sir. And it is a good thing that you want to ride him, for the day before yesterday, at half past two p. m., when I was taking him out to give him a turn by your command, at that very moment that horse reared and began to kick.

¹ Read *pīchhe*.

I know that, when he does nothing for two or three days, after that he kicks like the devil. One day he was within an ace of killing the young master.

Which is the older, the steward or my old huntsman who shot the female bear through the heart?

What messenger is that? I had not heard of this matter.

Yes, Sir; but the young master rides very badly, and I saw (have seen) that to-day also he was near falling from his horse.

In my opinion¹ the oldest of all is that messenger who was bitten by a wild dog yesterday evening.

It is Rāmchandar, Sir. But he is not at all anxious about that little bite, for it was not very severe.

Exercise 17.

(pp. 89, 90.)

Some person or other has told me that, on account of the heat of this season, the snow (ice) has melted in some places on the mountains. We also had heard that (this), but when we began to enquire where it had occurred, it became evident that no one credited it. Such and such a sepoy says that he is not at all afraid of the Ghāzīs. Take whichever of these books you like, please. The cook does not need any spices to-day, but we must buy a little sugar. Let everyone carry off some of this luggage. Everything is ready, and some porters are just coming. In this village two or three people died of cholera or plague yesterday, and all the rest have fled through fear. There is no other disease here. Is there any one (here)? (*— Said in calling a servant —*). Yes, Sir, (we are) I am (here). The Munshī and some other people will soon come. Ask those sepoys what matter they have a complaint about. What is in this flask? There is a certain quantity² of cold water in it. Go to some money-changer, shew him the jewels which³ are in this casket, and ask him for some rupees in exchange for them. No one can sleep in the fort because of the noise of those big guns. The chief has resolved to go to Lahore. The day before yesterday it became known by telegraph that the Russian army had suffered a very severe defeat. Give me a needleful of thread. Is there anyone here who can thread this needle for me? There is no one among us who can thread such a small needle. Never abuse anybody. What o'clock is it? What is the meaning of this order of the teacher?

¹ *Samajh* should be written *سمجھ*.

² *Kisī qadr (kā)* etc., lit. cold water (of) a certain quantity.

³ Better inverted in Urdū: cf. § 103, 2.

اگلے زمانے میں کسی بادشاہ کے پانچ بیٹے تھے اور ایک خوبصورت بیٹی — توپ انداز سے کہو کہ شام کے آٹھ بجے توپ چلاؤ — آج اس گاڑی میں کتنے لوگوں کی جگہ ہوتی ہے ؟ — ہر ایک ریلگاڑی میں بیس آدمیوں کی جگہ ہوتی ہے — کسی قدر آدمی اس سے پہلے وہاں بیٹھ گئے ہیں — مجھے کچھ انجیر اور کچھ کشمش کی ضرورت ہے — جو کچھ ضرور ہے انہیں دو — اُن میں سے ایک شخص کہتا ہے کہ مجھے بیس روپے چاہئے ہیں دوسرا کہ دس روپے چاہئیں — اُن میں سے ایک نے اپنی رفل دوسرے نے اپنی بندوق چلائی — ایک شکاری نے ایک گولی کسی بگھیلے کے سر میں ماری — اپنی بندوق کو چہرے سے بھر کے (or) بھرو اور) جو کوئی جانور (or) پرندہ) تمہارے نزدیک دیکھائی دیگا (or) دے) اُس پر شست لگاو — اِن لوگوں میں سے کوئی ایک ختمہ دوسرا کوئی پائپ پیتا ہے — بازار جا کر میرے لیے کچھ سیاہی اور کچھ سرخی اور کچھ سیاہی چوس کاغذ اور ایک سیاہی دان مول لو — یہ زین نیا ہے اور لگام پرانا ہے اور یہ ٹٹو بھی بوڑھا ہے — گدھے کو کچھ گاجر اور بال بچھوں کو کچھ انگور اور مس صاحبوں کو کچھ انجیر دو

Conversation.

Question.

Answer.

I hope we are not going to drive still farther, for our horses are tired.

Is that building which is coming

It does not matter, we have just reached the station (stopping-place), and the goal decided upon is not far away.

Yes, it's the ḡāk-bungalow, and

in sight the ḍāk-bungalow,
or not?
Take this letter to the post office
and enquire whether there are
stamps enough on it, or
whether more are required.
Can this pony trot very fast?

there we shall find everything
we need.
This parcel will go by parcel post.

Having heard the sound of those
guns, several people came
quickly, but they saw nothing¹.
No one heard the tiger's growl.

No, Sir; he does not trot very
fast, but he can canter and
gallop very well.
I (had) heard something, but I
thought that perhaps it was
thundering.
The reason is this, that they
were all talking to one another.

Exercise 19.

(p. 96.)

In Arabia there was a deep well, and in it dwelt a good number of frogs. A frog named Sapor was their chief. When he began to oppress the frogs much, they were all dismayed, and, having taken counsel together, began to say: "We are unequal to this fellow's company (*i.e.* unable to put up with him), therefore we must dismiss him, and let us appoint² someone else afterwards as chief over our people." Accordingly those frogs, having changed him, appointed another in his stead as chief. The former, having become helpless, went away from there to near a snake's hole, and began to speak very quietly. The snake put his head out of his hole and, having seen the frog, laughed and said to him: "Fool! Thou art my food, then why hast thou come to me to give up thine own life?" In answer to him the frog said: "I am chief of my people, and I dwell in such-and-such a well. Now I have brought to you a complaint against my people, in order that I may get justice and attain to well-being." On hearing this the snake became very much pleased, and, having consoled him, began to say: "Shew me that well, that I may go there and avenge thee on them."

Translation 20.

(p. 97.)

کسی شہر میں ایک نہایت مالدار براہمن رہتا تھا — اِتِّفاقاً
وہ مُفلس ہو کر اور کسی مُلک میں خُوراک پیدا کرنے کے لئے
چلا گیا — ایک روز کسی جنگل میں داخل ہو کر وہاں اُس نے

¹ Read کچھ in text. — ² Cf. § 160, a.

دیکھا کہ کسی تالاب کے کنارے پر ایک شیر بیٹھا ہے — ایک لومڑی اور ایک ہرنی اُس کے آگے کھڑی رہتی ہیں — یہ براہمن مُتفکر ہو کر ڈر کے مارے وہاں کھڑا ہو رہا — یکایک لومڑی کی اور ہرنی کی نظر اُس پر جا پڑی — تب آپس میں سوچ کر بولیں کہ — اگر اس آدمی کو شیر دیکھیگا تو مار ہی ڈالےگا — ایک ایسی مصلحت کیجئے¹ کہ جس کے باعث اس کو نہ مارے بلکہ انعام دے — یہ بات ٹھہرا کر انہوں نے شیر کو عرض کی کہ — آپ کی سخاوت یہاں تک مشہور ہوئی ہے کہ آج ایک براہمن بھی کچھ مانگنے کو آیا ہے اور ہاتھ باندھے آپ کے سامنے کھڑا رہتا ہے — شیر نے سر اٹھا کے اُسے دیکھا اور خوش ہو کر اُس براہمن کو آگے بلایا اور نہایت رحم کھایا — غرض جن² لوگوں کو اُس نے آپ مار ڈالا تھا اُن کا زر و زیور سب کا سب اُس براہمن کو بخشا اور مہربانی سے رخصت کیا

Conversation.

Question.

Answer.

Where have you come from?

I have come from Lahore, and am at your service.

When (the Sahib's, i.e.) your son was going out for a walk to-day, a beggar began to ask something from him.

I hope that he did not give him even a pice, for these mendicants are quite shameless.

He said to him humbly, "Nourisher of the Poor, have pity on me and give me a present: I am blind and can't see anything."

Didn't you drive him away and say, "Be off out of this: if your palm is itching to-day, then know that that omen is unreliable"?

Get out of the light, Sher Singh: I want to read, and now it

It would be well for your Honour to give the gardener a bit of

¹ Cf. § 160, a.

² Note the inversion: cf. § 103, 2.

is getting dark, for it is just sunset.

Dinner is ready, Sir: shall I tell¹ the Mistress?

The guest says that he will soon come, Sir.

He is dressing, Sir, for he was asleep. I fancy³ the guest often lies awake⁴ all night.

Shall I ask the Mistress, Sir, whether the children's clothes should be aired or not?

I have information, Sir, that the sepoys have been ordered to arm and pursue the dacoits (dacoits).

advice, for he is very lazy and never cuts the branches of that big tree.

Yes, and tell¹ the guest too. Then fill this flask with² cold water from that waterpot: it has got quite empty.

What is he doing? Was he not in his room?

The reason of that is that the punkah-coolies are lazy at night, and no one can sleep because of the heat.

Certainly, those are her orders. If it is raining⁵, light the stove and dry the clothes thoroughly before the red-hot charcoal.

That is right, for people were saying to one another that the Government is corrupt, and therefore does not protect its subjects from those people.

Exercise 21.

(pp. 105, 106.)

The Rest of the Tale of the Frog and the Snake.

Finally the snake and the frog went together and arrived at the well and went down into it. In a few days, when the snake had finished eating those frogs, he began to say to Sapor: "I am extremely hungry to-day, form some such plan that my belly may get full thereby." Then Sapor was afraid and became very remorseful, (saying), "What is this that I have done, that I asked help of this snake and destroyed my own kindred? Well now, what is done is done." Having said this, he said to the snake: "You have done me a great kindness in avenging me on those frogs: now therefore depart to your own home." Hearing this the snake said: "I shall not go away and leave you here alone." Then Sapor said: "There is another well very close to this, and in it there dwell a good many frogs.

¹ *Salām denā* properly means "to say good-bye to," but Europeans use it as meaning "to request the presence of" any person of importance whom one is summoning, as here. *Salām bolnā* is almost certainly wrong, but is frequently used by Europeans in this latter sense.

² Notice the construction. — ³ Read سَمَجْه in text.

⁴ Observe the idiom. — ⁵ Read بَرَسْتَا.

If you bid, I shall bring them also here to you by some trick." This saying pleased the snake, and he dismissed him. In short that deceitful frog by means of this device went out of that well, and going to a certain pond hid himself. At last the snake, having waited for him for some days, came out of that well and went away to his own house.

Translation 22.

(p. 106.)

Remainder of the Tale of the Covetous Brāhman.

لالچی براہمن کی کہانی کا مابقی

تب وہ براہمن بہت سا مال لیکر اپنے گھر گیا اور مزہ سے گذران کرنے لگا — ایک مدت کے بعد جب لالچ پھر اُس پر غالب آیا تھا تب تو وہ اجل گرفتہ براہمن بارِ دیگر اُس شیر کے پاس گیا — اُسی وقت کئی ایک کُتے اور بھیڑیئے اُس کے سامنے کھڑے تھے — اُس براہمن کو دیکھتے ہی خوش ہوئے اور شیر سے کہنے لگے کہ — یہ آدمی کیسا شوخ اور کیسا مُتکبر ہے کہ آپ کی اِذن کے بغیر آپ کے سامنے چلا آتا ہے اور اپنی جان کا خطرہ نہیں کرتا — اس بات کے سُننے ہی وہ شیر آگ ہو گیا اور اُس براہمن پر اُچھل کر ایک ہی طباہچے سے اُسکا کام تمام کیا

Conversation.

Question.

Answer.

For what reason did that tiger kill the covetous Brāhman?

Because, in his opinion, he came impudently and gave him trouble.

Does your steward remember his work properly? for I see that he is very foolish.

Of course he often fails (falls short of his duty), but in my opinion this is the result of his being careless, not of his folly.

When will it be time for the sepoy's drill?

They have been ordered to present themselves to-morrow morning at six o'clock to be exercised.

Shall I tell the servants to clean the drawing-room, Ma'am? It has just now got somewhat dirty.

In the drawer of the big table, Ma'am, there is not a single spoon. Neither a table-spoon nor a dessert-spoon nor a tea-spoon is to be found there, and I don't know who has taken them away.

Is it true, Sir, that the havildars, by command of the Government, are enlisting recruits in all these regiments?

The scullion was to-day on the point of borrowing a hundred rupees from a money-lender because of his giving his daughter in marriage: but I told him that, if this matter reached (the *Ṣāhib's*) your ears, you would be very angry.

Your tobacco is all used up, Sir, and besides the hookah got broken yesterday. All the shops are shut now. What are we (am I) to do?

Yes, tell them to do all the rooms in the bungalow at once and to sweep them well. I am much displeased at their carelessness.

At early tea ('little breakfast') this morning I saw that there was a tiny crack in the saucer under my cup: and now you say that all the spoons are lost. Nobody can put up with your thoughtlessness.

It is true, and, without doubt, if any sepoy shews great courage in the war, the Government will promote him.

There is no doubt that the habit of people in this country borrowing from money-lenders is a very bad one. For they borrow at unlawful interest, and at last have to repay the loan with interest added: and they become hopeless through bearing this heavy burden.

Go to the Colonel and borrow from him some cigars for me to smoke: and, if he is not using his hookah, perhaps he will lend that too.

Exercise 23.

(pp. 117, 118.)

Story of the Old Tiger and the Cat and the Rats.

In a certain desert there dwelt a tiger so old that through old age his teeth (had left their roots, *i.e.*) had grown few and far apart. If he ever ate any flesh, its fibre(s) would stick in his teeth. In that same jungle lived a lot of rats too. When at night the tiger was asleep, each rat would come and drag the fibre(s) of meat from his gums, and would take that meat out and eat it. On that account he was much worried and used to waken up suddenly. Finally one day he said to the other animals: "Devise some plan so that these rats may not trouble me and I may sleep quietly." Then the fox, folding his hands, humbly said: "(May the Presence be safe, *i.e.*) Long life to your Honour! The cat is your special subject. Give her the office of keeping watch, and do you yourself rest comfortably all night." This speech of the fox pleased the tiger, and, hav-

ing caused that cat to be called, he gave her the office of chief of police. She became prompt at her work. When the rats saw the cat they made off into the jungle.

Translation 24.

(p. 118.)

ایک دِن کسی کُھار نے بَہت سی شراب پی اور بدمست ہوا
 — مٹی کے قرابے اور کونے اور جو باسن شراب کے تھے اُن پر گر (ا)
 (اور) لوٹا — وہ چیزیں ٹوٹ گئیں اور یہ شخص تمام زخمی ہوا —
 کسی مُدت کے بعد وہ زخم اچھے ہوئے مگر اُن زخموں کے نشان
 ایسے ظاہر تھے کہ لوگوں کو معلوم ہوتا تھا کہ شاید یہ زخم تیر
 اور تلوار کے ہیں — اِثفاً اُسکے شہر میں کال پڑا — تب وہ کُھار
 وہاں سے نکلکے اور کسی شہر میں گیا اور نوکری کی تلاش
 کرنے لگا — اُس شہر کے بادشاہ نے جس وقت اُس کے بدن پر اس
 طرح کے زخم¹ دیکھے اُسی وقت خیال کیا کہ — یہ تو ایک
 بڑا بہادر ہے کہ اُس نے اِس قدر زخم بدن پر اُٹھائے ہیں — یہ
 بات سمجھ کر بادشاہ نے اُسے اپنا نوکر رکھا اور اُسکا مرتبہ زیادہ کیا
 اور اپنے دل میں کہا کہ — البتہ یہ آدمی کوئی دلیہ مُبارز ہونا
 چاہئے کیونکہ اُسکا بدن زخموں سے ایسا داغدار ہے — کئی دِن
 کے بعد ایک غنیم اُس بادشاہ پر چڑھا اور اطراف کے گاؤں لوٹے
 — بادشاہ نے اپنے نوکر کو اپنی فوج کا سردار کرکے چاہا کہ اُسے
 دُشمن سے لڑنے کو بھیجیں — یہ احوال دریافت کرکے وہ کُھار
 ڈرا اور بیمار پڑا — اُسنے عرض کی کہ — اِی خُداوند میں ذات کا
 ایک بیچارہ کُھار ہوں — میں لڑ نہیں سکتا — مَثَل مشہور ہے

¹ Literally, "wounds of this kind." Note the construction.

² Short for *is qadr ke*.

— تیلی کیا جانے مُشک کا بھاؤ؟ — یہ بات سُنتے ہی بادشاہ
مُسکرایا اور اپنے دل میں شرمندہ ہوا اور اُس نے کسی دُوسرے
سردار کو اُس غنیم پر بھیجا

Conversation.

Question.

Answer.

There is a man standing outside, Sir, and he wants to ask you for employment. He says: "Perhaps the Master wants a gardener, and I am a very skilful gardener and very poor (humble), and not at all a quarrelsome person."

I need such a gardener as will think a great deal about my garden, and will not be always thinking of his own private profit, like that scoundrel who used to get drunk every night, and because of that very bad habit used to forget his whole business and leave it undone. I can't endure such people.

Take care, Sir; please don't go near¹ that dog, for he is very bad-tempered, and I am afraid of his biting you, — which God forbid!

He certainly looks very sullen. Perhaps his disposition has got a bit soured with age.

Please don't touch that wooden box, your Honour! I saw two or three scorpions there this morning, and a lot of wasps and some big hornets are buzzing inside it.

Then it must be broken up and smashed in bits to be burnt, lest any of the children should be hurt.

In this room spitting is not permitted, because many other people get ill through such a bad habit.

I see this notice written on the wall, but no one pays any attention to it.

On this narrow track it would be well to go on foot, Sir, and to take short steps: otherwise there is great fear of stumbling and falling (into a pit) over a cliff in the dark.

If so, I shall at once dismount from my horse and walk on foot for a short distance. But be careful not to forget the way, lest we should both go astray from it.

Exercise 25.²

(pp. 126, 127.)

All the people fled for fear of an earthquake happening. The news of my friend's death arrived to-day. His enemy is

¹ Read *nazdik*.

² Intended to teach the use of the Infinitive and Gerund, and also certain very common idioms.

very much afraid of him on account of his family being so big. No one gets into it because the window of our room is small. All the rooms in this house must be swept. It is very pleasant to us to dine (eat bread) in this garden. It was necessary to close the door to him (refuse him admittance). This little walking-stick ought not to be so dear. Ought the stitches taken in this padded quilt to be so big and so long? Those boys were making an excuse in coming out of school, but they did not refuse to (read) learn their lesson(s). When those little girls went (had gone) into the jungle to take a walk, they got hungry: on which account they decided to go home quickly. I am his only son, and therefore I am expecting my father's return with very great affection. His servant said: "Sir, I have no one to help me, and therefore it was very difficult indeed for me to remove that great load from this place (house) to that bungalow." That young man took that rosary from his friend's hand and put it on his own neck. Meanwhile somebody went to call him in accordance with the king's command. Whatever action is wicked and a cause of ill repute I shall never do as long as I live.

Translation 26.

(p. 127.)

دغاباز سُنار کا قصہ

کسی شہر میں ایک نہایت مالدار سُنار تھا — ایک سپاہی جو اُسی شہر میں رہتا تھا اُسے اپنا حقیقی دوست جانتا تھا — اتفاقاً اُس سپاہی نے ایک تھیلی اشرفیوں سے بھری ہوئی کہیں پائی — جب اُس نے اُسے کھول کر سِکّوں کو گنا تھا تب معلوم ہوا کہ اُس تھیلی میں ارٹھائی سو اشرفی ہیں — وہ سپاہی تھیلی اپنے ساتھ لے کر ہوئے بڑی خوشی سے اُس سُنار کے پاس گیا اور اُس سے کہنے لگا کہ — میرا بچت بہت اچھا ہے کہ رنج و محنت کے بغیر اس قدر سونا میں نے رستے پر پایا — اُس نے وہ تھیلی اُس سُنار کو سونپی اور کہا کہ — بھائی یہ میری امانت اپنے پاس رکھنے دے — جس وقت چاہوں گا اُس وقت لے لوں گا — کئی دن کے بعد سپاہی نے

اُس سونے کو سُنار سے طاب کیا — تب یہ شخص کہنے لگا کہ
— آئی سپاہی کیا تُو نے اِسی واسطے مجھ سے آشنائی کی تھی تاکہ
مجھ پر تہمت لگائے اور مجھے چور بنائے ؟ — بھلا تھیلی تُو نے مجھے
کب دی تھی ؟ — تُو جھوٹ بولتا ہے — اب تو یہاں سے جا اور
کسی بہت مالدار شخص پر تہمت لگا — مجھ غریب آدمی کے
ستانے سے کیا پائیکا ؟ — میں تجھے اپنا دوست جانتا تھا اور یہ
کب معلوم تھا کہ تُو دشمن ہوگا ؟ — اب جھوٹ بولکے تُو مجھ
سے مال لیا چاہتا ہے

Conversation.

Question.

Have you any information about the Bishop's coming to-morrow? Or is it known where he now is?

Please, Sir, take and read this letter, and, if you approve of it, attach your signature.

Is it your command, Sir, that I am to change this for some other horse and come to you at five o'clock?

To whom did you entrust this work, Sir? For Mohan Lāl says, "The Master is angry with me, but I am not at fault, and he said nothing to me about this matter."

The water-carrier had made up his mind¹ to leave his place (employment) because his wages were reduced ("cut"): but I explained to him that no master approves of a servant's leaving his work and sitting all day in his house without giving a substitute.

Answer.

About his coming and going I know nothing but this, that perhaps a telegram will soon come from him.

I told you before this that I wished to hear nothing more about this business: take that paper away then.

Yes, that (this) is my bidding. And saddle him with great care, for the Mistress wishes to ride him.

I handed over this work to that foolish fellow, and he should have had the smith called to shoe the horse, according to my orders. But now it appears that through laziness he has forgotten everything.

If he wants to go, let him go, and in his stead look for some youth or other who will not be lazy but will make a point of always doing his work well, and won't do anything silly.

¹ *Us kā*, because *irāda* is masc.

Exercise 27.

(pp. 133, 134.)

**The Remainder of the Story of the Old Tiger
and the Cat and the Rats.**

After that the Tiger rested at night to his heart's content, and promoted the cat. But that cat, because of her wisdom, used habitually to threaten those rats from a very long distance, and used never to catch and eat any. For she knew that it was owing to them that she had got her appointment, and that, if she went and ate them, the tiger would have no concern¹ with her and would take the employment away from her. Understanding this, she took upon herself a fast and would not eat any of them. By chance one day God perverted her understanding so that she brought her kitten also to the tiger and, folding her hands, said humbly: "To-day I want to go somewhere on some business. If it be so commanded², I shall leave my kitten (in my place) and go. I shall be back again in your service to-morrow morning." The tiger approved of this matter and willingly gave permission. The cat went about her business, and her kitten made a point of catching and killing every rat he saw. In short, in a day and a night he despatched them all. When next morning the cat came and saw, she found every single rat dead. Then thumping her head³ she began to say, "O ill-fated one! what have you done that you have killed the rats? My appointment was because of *these*." Then the kitten said in answer to her, "When going away, why didn't you tell me not to do it?" The result is that both repented and became regretful. But when news reached the tiger that not even the name of a rat now existed in the jungle, he dismissed the cat and removed her from the office of chief of police.

Translation 28.

(p. 135.)

دغا باز سُنار کی کہانی کی انتہا

آخر کار اُس سپاہی نے ناچار⁴ ہو کر قاضی کے پاس جا کر فریاد کی
اور تمام حقیقت کو اُس سے کہا — جب قاضی نے اُس سے پوچھا

¹ In the Grammar, p. 137, *sar o kār* is wrongly given as *fem*. It is *masc.* and means, "business, concern, having to do with."

² Commonly and politely said for "permitted": the master's permission being considered an order.

³ A sign of sorrow, like our expression "tearing her hair."

⁴ We should say "In despair."

کہ — اس بات کا کوئی گواہ ہے ؟ — تب اُس نے کہا کہ —
 آئی خداوند — خدا کے سوا اور کوئی شاہد نہ تھا — قاضی نے اپنے
 دل میں خیال کیا کہ — سنار لوگ دغا باز آدمی ہیں — کچھ
 تعجب نہیں کہ اسی سنار نے دغا بازی کی ہوگی — اسی احتمال پر
 قاضی نے سنار کو اور اُسکی سنارنی کو بلوا بھیجا — اور جب انہوں
 نے دعویٰ کا انکار کیا تھا تب قاضی نے کہا کہ — میں خوب جانتا
 ہوں کہ تُو نے اس کی تھیلی اڑائی ہے — جب تک تُو وہ سوتا نہ
 دیگا تب تک میں تجھے نہ چھوڑوں گا — یہ کہنے قاضی گھر
 گیا اور دو شخص ایک بڑے صندوق میں بند کئے — اُس نے
 سنار اور اُس کی سنارنی کو قید کر کے جس کمرے میں یہ صندوق
 تھا وہاں انہیں رکھا — پس باہر نکل کے اُس سے کہا کہ — اگر
 تُو اُس سپاہی کی اشرفیوں کی تھیلی دینی قبول نہ کریگا تو میں
 جگر کو تجھے مروا ڈاؤں گا — جب آدھی رات گزری تھی اُس سنار
 کی جورو نے اپنے شوہر سے کہا کہ — اگر تُو نے اُسکی تھیلی لے
 لی ہے تو مجھے بتا دے کہ کہاں رکھی ہے — نہیں تو سونے کے
 ساتھ ہماری جان بھی جائیگی — یہ قاضی بے تھیلی لئے ہمارے
 ہرگز جیتا نہ چھوڑے گا — تب سنار نے کہا کہ — جس جگہ
 میری چارپائی بچھی ہے اُسی جگہ وہ تھیلی گڑی ہے — یہ بات
 اُن دو چھپے ہوئے شخصوں نے اپنے کانوں سے سنی — اتنے میں
 صبح ہوئی — جب قاضی نے اُن چاروں کو کچھری میں بلوایا اور اُن
 جاسوسوں سے پوچھا کہ — رات کو اُن دو قیدیوں نے آپس میں

کیا باتیں کی تھیں ؟ — تب قَسَم کے ¹ رُوس اُنھوں نے جو سُننا تھا سو کہہ دیا — پس قاضی نے اُس تھیلی کو اُس سُنار کی چارپائی کے نیچے پیدا کر کے سپاہی کے حوالے کیا اور سُنار کو سُولی دی

Conversation.

Question.

Answer.

Groom, my dear fellow, I have brought this white horse for the Master, and I hope that he will buy him quickly, for I am now just on the point of going back to Afghānistān. Then what am I to do? I am in very great need of money, and I must stay in this city until I sell this horse to someone.

All my other horses and ponies have been sold, only this one horse, which is the best of all, is left.

Do you fancy that any defect will be found in him?

Is it true that by the Sahib's orders his European soldiers set fire to all those dacoits' houses?

A hot wind has been blowing all day to-day. Does the Rājā wish to go out to get some fresh air on horseback or in a carriage in the evening?

Did the children tear their clothes purposely, or did they get torn by accident?

Don't make such a noise: keep quiet.

Master will never buy that horse until he has tried him thoroughly; and he has no time to-day.

I know that the Master has no need of this horse; so perhaps it will be well if, without waiting for him, you take away this horse of yours to somebody else.

Perhaps you have put such a big price on him that nobody wants to buy him.

It is clear that this pastern of his has got somewhat swollen, and perhaps a little bone has been broken too.

It is not true, but, on the contrary, when all the dacoits had first left their houses and escaped and were hidden in the mountains, then their village caught fire.

They say he has told a man to run and tell the groom, before saddling his chestnut horse to put on new girths, then to make him jump over two or three ditches, and having raced him well to bring the horse to him.

They got torn, Ma'am: no good child ever tears his clothes purposely.

Very good, Sir: we shall keep quiet.

¹ In the Vocabulary, p. 138, *kī rū* is a misprint for *ke rū*.

Exercise 29.

(pp. 143, 144.)

A Story.

Among the inhabitants of the Panjāb there is a tradition in circulation that, some years ago, in some Sepoy troop (of horsemen) or other, there was a young officer who was learning Urdū but could not speak it well. Although this fact was well-known to everyone else, yet that gentleman himself fancied that he had become well acquainted with the language, and when he spoke Urdū he need not be ashamed of anyone. One day it so happened that the (people of the) Government sent him some medals, and he was directed to give these medals to those brave veteran troopers who had proved worthy of such a great reward through their deeds of valour in the wars. Accordingly, having mustered the whole troop, that gentleman, coming forward, tried to explain that matter in the Urdū tongue with fluency and eloquence. When he discovered that this was impossible, then he made up his mind to speak a few words of this kind: "Troopers, it has reached the ears of Her Majesty the Empress of India that you are very gallant troopers. Therefore she has sent me some medals for the bravest troopers of you all. And she has also sent some silk ribbon that I may fasten these medals on the breasts¹ of those fortunate troopers who are entitled to them, with this intention that all beholders may well understand that 'these people are very good and very brave troopers'." It is a pity that that gentleman (according to the habit of many other Europeans) had not paid attention to the proper pronunciation of the Urdū language, and was also unacquainted with the meaning of some words. For instance, he knew indeed that a badge is sometimes called a *billā* [which word also means a *tom-cat*], but the meaning of the latter word had remained hidden from him: and in his opinion a badge and a medal were one and the same thing. Besides this, he did not properly know grammar. On that account his address ran somewhat thus: "O pigs, you are good big [*or* very good] pigs, and the Great Queen has heard that you people are very gallant pigs. Therefore she has sent me for you some tom-cats, and she has also sent some string that I may fasten these tom-cats on the necks¹ of you pigs, with this intention that all beholders may well understand that 'these people are very good pigs'." It is not a matter of surprise that all the hearers were displeased.

¹ Note the use of the *singular* here in Urdū (as in Latin and Greek), since *each* trooper has only *one* breast, neck, etc.

کسی دن ایک امیر کسی جنگل میں شکار کرنے گیا تھا —
ایک کالا سانپ کہیں سے بھاگا ہوا نہایت بدحواسی سے اُس کے
پاس آیا اور کہنے لگا کہ — آی امیر اپنے خدا کے واسطے مجھے
جگہ دے کہ میں چھپ رہوں اور مجھے دعا¹ دوں — امیر نے پوچھا
کہ — تُو کیوں اِس قدر گھبراتا ہے — خیر تو ہے ؟ — اُس سانپ
نے جواب میں کہا کہ — میرا دشمن ہاتھ میں لاٹھی لئے ہوئے
مجھے مار ڈالنے کو چلا آتا ہے — پس بولا — تُو مجھے چھپا رکھ —
یہ بات سنتے ہی امیر کو اُس پر رحم آیا اور اُس نے اُسے اپنی آستین
میں چھپا رکھا — ایک دم کے بعد وہ شخص بھی ایک موٹا
سا بانس لئے ہوئے آیا اور کہنے لگا کہ — ایک کالا سانپ ابھی
میرے آگے آگے ادھر آیا ہے اور اگر کسی نے اُسے دیکھا ہو تو
مجھے بتا دے اور میں اِس بانس سے اُس کا سر پھوڑونگا اور اپنے
گھر کا رستا لُونگا — اتنے میں امیر نے کہا کہ — بھائی میں یہاں
بڑی دیر سے کھڑا ہوں لیکن میں نے تو اُسے نہیں دیکھا — خدا
جانے کہاں گیا ہو — اُس دوسرے شخص نے ادھر ادھر خوب اُسکی
تلاش کی — جب کہیں نہ پایا تب اپنے گھر کا رستا پکڑا

Conversation.

Question.

Answer.

Has the Home (European) mail arrived or not?
I have learnt that the day before yesterday a great riot took place in that village, but before anyone was killed the

I don't quite know, Sir, but I fancy it has come.
It is said that that regiment had at that very moment stopped at the camping-ground which is near the village, and

¹ *Barakat denā*, 'to bless', is properly said only of God.

Sepoys arrived and seized all the bad characters.

If the watchman had not remained asleep the whole night, then the thief would never have broken into the house. Is that (this) your opinion or not?

There was so much mud in this lane yesterday that when I came I found my carriage stuck in it, and with great difficulty were the horses able to drag it out.

Tell the tailor to darn those torn socks properly. His work seems to have been very badly done, for he had mended these socks before.

When I was putting on my slippers this morning, I found in one of them a black snake (cobra), who raised his hood and made at me (*or* came running towards me with his hood up): but at the very moment when he was about to sting my leg, I broke his head with my stick. It is not quite the thing for you people to let snakes come here.

on this account the Sepoys were present and ready at the right time.

In my opinion, Sir, the watchman was not there at all, for people say they saw him last night in a drinkshop in the market in a state of drunkenness.

Yes, it is no wonder that, after the rains, a good deal of mud should be left: but to-day is very fine, and I hope everything will soon get dry.

The tailor says, Sir, that these socks don't look as if they had been worn (into holes), but in his opinion someone has torn them, or perhaps they have been cut with a knife.

If you desire (command), I shall call a snake-catcher who will catch all the snakes in the house. There is no other remedy, for your Honour is not unaware that all the servants who are Hindūs worship serpents and won't kill them: and Maḥmūd¹ will never go near a snake, since the proverb is well-known, "One bitten by a snake is afraid of a rope" (cf. "A burnt child dreads the fire").

Exercise 31.

(pp. 155, 156.)

Story of a Merchant and a Barber and some Brāhmins.

In a certain city there was a very wealthy merchant, but he was childless. One day this thought occurred to his heart (mind), and he said within himself (in his life), "Although in this world I have gained countless wealth, yet I have obtained nothing (Why? that, *i.e.*) For not even one boy has come into existence to make this house bright [*i.e.* light it up, in-

¹ Maḥmūd's name shews him to be a Muslim, not a Hindū like the rest of the servants.

habit it] after me and take this wealth into his grasp, and keep up the name of his ancestors. Well, now it is better for me to spend¹ this (baseless, *i.e.*) transitory gold in God's honour during my lifetime, and to feed the poor and orphans, and, becoming a poor man (mendicant) myself, to remain occupied in making mention of God." Having decided on this, he tore his collar and squandered his cash from morning till evening to such an extent that every poor man became rich. He himself, seated on a somewhat broken reed-mat and clad² in a loin-cloth, remained thus, hungry and thirsty. That day, after midnight, what vision (dream) did he see? That a foreign-looking person is standing in front of him. He asked this person, "Who are you, my friend?" He said: "I am the original form ('idea') of your fate. Because you to-day have given your property as alms for God's sake and have kept nothing for yourself, therefore I have come to speak. To-morrow morning I shall come to you, having assumed the form of a Brāhman. Do you kill me with the stroke of sticks. As soon as my breath is out of my body, it will turn altogether into gold (become golden). Cut off whatever limb pleases you, then that limb will at once become right again, and you will gain a lot of gold." When it became morning and his eye(s) opened, he saw nothing except himself and that reed-mat. Then, wondering in his heart, he began to say, "What dream is this that I have dreamed (seen)? What is its interpretation?" I don't know anything (about it). Let God do as He knows (to be best)." He was (still) in this (state of) astonishment when a barber appeared with his case pressed under his arm (in his armpit). He called out to him and began to have his head shaved.

Translation 32.

(pp. 156, 157.)

ایک گھڑی کے بعد امیر نے کہا کہ — آئی سانپ تیرا دشمن
گیا اب تو بھی جا — تب سانپ ہنسا اور کہنے لگا کہ — آئی
امیر اب میں تجھے بے ڈسے تو نہیں جاتا اور تیری بات کب³ سنونگا؟
— کیا بے مارے کوئی یہاں سے ٹلتا ہوں؟ — جب تجھ کو مارونگا
تب جاؤنگا — اور تو نہایت احمق معلوم ہوا جو تونے مجھ پر رحم

¹ Cf. § 160, a. — ² Lit., "having drawn tight (his) loincloth."

³ Equivalent to "I shall not listen," etc.

کھایا اور میرے کہنے پر اعتبار کیا اور اپنی آستیں میں رہنے کو مکان دیا — تب امیر نے کہا کہ — آئی سانپ میں نے تیرے ساتھ بھلائی کی ہے کیا تو میرے ساتھ بُرائی کیا چاہتا ہے ؟ — یہ بات نامناسب ہے — سانپ نے کہا کہ — میں نے عقلمندوں سے سنا ہے کہ — بُروں کے ساتھ نیکی کرنی ایسی ہے جیسی نیکوں کے ساتھ بدی کرنی — یہ سُنکر وہ ڈرا اور اپنے جی میں کہنے لگا کہ — اب اسے کیوں اپنی آستیں سے نکالوں اور اپنا جی بچاؤں ؟ — تاُمَل کے بعد ایک بات ٹھہرا کر کہنے لگا کہ — آئی کالے سانپ ایک اور سانپ آتا ہے — تو میری آستیں سے نکل — میں اور تو دونوں چلکر اُس سے پوچھیں — اگر وہ تیری بات پسند کرے تو پھر جو چاہے سو میرے ساتھ کر — بارے اُس نے اُس کا سُخن سُنا اور اُسکی آستیں سے نکل کے اُس سانپ کی طرف چلا — تب امیر نے فرصت پا کر ایک ایسا پتھر اُسکے سر پر مارا کہ وہ مر گیا اور امیر جیتا (or جیتے جی) اپنے گھر گیا

Conversation.

Question.

A large number of books used formerly to be printed at this press: but now the printer has got ill and I don't know by whom I can get them printed.

Tell the tailor to make me a suit of clothes out of this black cloth. And first of all he must take my measure very carefully.

In England gentlemen's clothes are made to order in the

Answer.

When books have been printed at your press, by whom is the binding of them done (got done)? Have you a skilful bookbinder in your service?

The tailor says that your (the Master's) measure was taken two or three weeks ago, on which account he will be able to cut the cloth at once and stitch everything quickly.

When the tailor came yesterday, he found your (the Master's)

shops, but here in the up-country district I have to get everything cut and sewn before my own eyes: otherwise the tailors keep on making mistakes.

My horse ran well to-day, for the groom made him run in the square. I shall get him run by some other groom to-morrow, that I may know which of those two grooms is the better rider (rides the better).

Very early in the morning, the day after to-morrow, two or three gentlemen will come to hunt. Tell the carpenter, then, that he must make beds (*i.e.* bedsteads) for them quickly, and bid the groom to have the grass-cutters called and to explain to them that every day they must cut and bring good fresh grass for the guests' horses.

Is there any vice in this horse? The glare of his eyes does not look much like good temper.

khākī-coloured clothes in this room, hanging on a peg behind the door, and he folded them up and took them away to repair (make right) them, for two or three holes were seen (found) in the sleeves of the jacket.

I hope that, when the grooms are giving the horses a turn, they won't go astray from the road, for near this there are (found) a lot of dangerous cliffs (pits), and, if a horse's foot slips, both he and his rider will fall over the cliff and be killed.

I have told the groom, Sir, to give their horses gram and grass to eat, and, if you tell him to do so, he will give them oats too, and will also tell the horse-doctor (veterinary surgeon) to come (be present).

No, Sir, there is no vice in him. He is playful, but he only wants to play. — Ah, Oh, Oh, he's kicking me; I'm killed!

Exercise 33.

(pp. 167, 168.)

After a moment a Brāhman came before him. Then that dream of his¹ in the night occurred to his memory. At once he put a stop to having his head shaved and began to beat him so severely that he died (went from his life). Having fallen on the ground he became a figure of red gold. The merchant put that figure in his own house, and, having given a little gold to the barber, told him not to tell the matter to anyone. And that barber became much pleased within himself, (thinking), 'This recipe for (of) alchemy, which God Most High has given, is a very good [one].' In short, putting that gold under his arm he went (came) very quickly to his house and, taking in his hand a thick stick, remained seated at the door

¹ *Apnā* is masc. because it agrees with *khṛāb*, not with *rāt*.

in this expectation that, (if) any Brāhman should come from that direction, he would hit¹ him with his stick and turn him into gold. Meanwhile a company of Brāhmans came forth from there, and he invited them into his house and devoted his attention (heart) to feasting them. After a short time, raising a stout stick, he began to whack² them without self-control, and he beat them to such an extent that their heads got broken and covered with blood. Then they all began to make a noise, (saying), "For God's sake let someone come quick, otherwise we shall be killed at the hand of this barber." Hearing this, the people of the quarter came running up and, having bound the barber, took him off to the governor and began to say: "See, your Lordship, we are now at this moment (time) dying, for in your government the barbers are murdering the Brāhmans." The governor asked the barber "For what fault did you strike these poor fellows, and for what offence did you break the head(s) of these unfortunates?" He said, "(May your Worship be well) Long life to your Worship. This morning I (had gone) went to shave a certain merchant. In my presence a Brāhman came to him. He struck him two or three blows with a stick. Immediately on dying he (the Brāhman) became gold. I understood that, if one strikes a Brāhman with blows of a stick, he will turn into gold. On that account I also beat those Brāhmans, through this longing of mine that perchance these people too might become gold. It is a pity that no Brāhman did turn into gold, but another disturbance arose. This is the fault which I have committed. Do whatever you please (with me)."

Translation 34.

(pp. 168, 169.)

سنہ ۱۹۰۱ (ہزار نو سو ایک) عیسویہ^۳ کی مردِ شماری کے مطابق ہندوستان کے باشندوں میں سے ۲۰۷۰۵۰۵۷۷ (ساڑھے بیس کروڑ پچاس ہزار پانچ سو ستھتر) ہندو اور ۶۲۴۵۸۰۷۷ (چھ کروڑ ساڑھے چوبیس لاکھ آٹھ ہزار ستھتر) مسلمان تھے — مجھے سواتین کوڑی انڈے اور پونا سیر دودھ چاہئے — یہ گواں اُس گڑھ سے آٹھ گنا گہرا ہے — ۲۶ (چھتیس) اور ۳۹ (انتالیس)

¹ Or kill. — ² Read *pīṭne*.

³ 'Christian', fem. to agree with *sana*, which in Arabic is fem.

۱۹۰۸ اور ۴۰۵ (چار سو پانچ) اور ۱۸۹۲ (ہزار آٹھ سو بائیس) اور ۱۹۰۸
 (ہزار نو سو آٹھ) اور ۹ (نو) کو جمع کرو — تب کتنے ہونگے ؟
 — ۴۲۷۹ (چار ہزار دو سو اُناسی) ہونگے — اس سے ۳۳۶ (تین
 سو چھتیس) کو تفریق کرو — پس کتنے باقی رہینگے ؟ — حاصل
 تفریق ۳۹۴۳ (تین ہزار نو سو تینتالیس) ہوگا — ۶۴ (چوسٹھ)
 کو ۶ (چھ) میں ضرب دیکر حاصل ضرب کو لکھ دو — ۵۲۵
 (پانچ سو پچیس) کو پانچ پر تقسیم کرو اور مجھے کہ دو کہہ حاصل
 تقسیم کیا ہے — یہ درخت اُس چھوٹی نبات سے تگنا موٹا اور
 پانچگنا (پچگنا) اُنچا ہے — کتنے بجے ؟ (کیا بجا ؟) — سوا ایک
 بج گیا — کل فجر کو چھ بجنے میں دس دقیقہ باقی ہوتے مجھے جگا
 دو — آج شام کے پونے سات بجے وہ آپہنچیکا

Conversation.

Question.

Answer.

Is your friend's house far from the city?

It is not very far (*lit.* not at a great distance): it is built at a distance of quarter of a *kos*.

How long (how many years) has he been living in this place?

It is a year and a half, or perhaps two years and a half, since I myself came (hither to dwell) to reside here, and he had settled down there a little before I came.

This beggar seems very hungry: ought one not to give him something?

Give him three quarters of a rupee: that (this) will be enough to buy¹ bread.

The Master has given us children some good fruit: how are we to divide it among ourselves?

Give that boy half a pear and half a banana, and take yourself the other half of that banana and half of this loaf.

Waken me to-morrow morning at quarter past three, for I want to go to the hunt very early.

What² (-ever) command (you give), Sir, (shall be obeyed). I beg to say that I gave that porter six and ■ half piece,

¹ Read *lene*. — ² Note the phrase.

What is the rent of this (stone) house?

According to the custom of all the market-people, you want to get from me four times the right price of these things. I shall never give so much (so many rupees). I shall buy nothing from you to-day.

Did all the twelve pupils present themselves before their master (teacher) punctually, or were some of them late?

I have a bill (cheque) for 275 rupees. Can you cash it, and, giving me 79 rupees, keep the balance for me with yourself?

Give these coolies four rupees each and let them go.

and he has brought a score and a half of eggs. Is not that (this) right?

The rent of this (stone) house in 250 rupees a month.

These jewels are not to be sold for hundreds of rupees, Sir; and the right price of those other things is just what I represented to your honour.

The master had ordered only eight to be present, and the whole eight arrived at quarter past four o'clock, according to his directions.

Certainly, Sir. If it were five times as much, I should gladly cash it at your bidding. But please don't fancy that your humble servant is rich like such and such a money-lender, who must have *lākhs* and *lākhs* (*lākhs* of *lākhs*) of rupees.

The pay of them all is not the same, Sir. This strong man's pay ought to be twice as much as that tiny little fellow's.

Exercise 35.

(p. 176.)

Remainder of the Tale of the Merchant and the Barber and some Brāhmans.

Then the governor, having caused that merchant to be called, said: "What does this barber say? Listen and say what state-of-affairs is true (what is the true state of affairs). I have heard as follows: that to-day you struck (killed) a Brāhman and turned him into gold, and this barber also was on the point of killing some Brāhmans¹ half-dead." He said: "Your Honour, this is my servant. To-day, for some days past, he has been idling (loafing) about like a madman (mad people). He beats whomever he wishes and makes a disturbance throughout the whole city. What is it to me (what fault is

¹ Literal rendering. He means beating them and half killing them.

it of mine)? The proverb is well-known, "Whose is the murder, his is the neck." You are governor, do what you think proper. Why should I strike (kill) anyone?" The governor believed his statement and, having comforted all those people he dismissed them. Then he punished that barber.

Translation 36.

(pp. 176, 176.)

کہانی

کسی شہر کے نزدیک ایک درخت تھا جس کی ڈالیاں بہت گنجان تھیں — اُس پر ایک پرندوں کے جوڑے نے اپنا گھونسل بنا کر اُس میں انڈے دئے تھے — اتفاقاً ایک فیل اُسی جگہ پہنچا اور اُس درخت سے اپنی پیٹھ رگڑنے لگا — ایسے صدمہ سے وہ درخت ہلا اور وہ انڈے گر پڑے ٹوٹ گئے — تب وہ پرندہ نر ڈر کے مارے اپنی مادہ کو چھوڑ کے ایک اور درخت پر جا بیٹھا اور آہ بھرنے لگا — لیکن اپنے دل میں کہا کرتا تھا کہ — اُس ظالم دشمن سے کسی نہ کسی طرح بدلا لینا چاہئے — یہ خیال کر کے اپنے دوستوں میں سے ایک کے پاس گیا اور جو کچھ گذرا تھا وہ سب کچھ اُس کے آگے کہا کہ — ایک ہاتھی نے میرے اوپر ظلم کیا ہے — ایسی کوئی تدبیر کر کہ وہ مارا جائے اور میں اپنی داد کو پہنچوں — میرا بدلا اُس سے لے کیونکہ مصیبت ہی کے وقت دوست کام آتا ہے — کل میں کہہ سکتا تھا کہ — اُمید میرے گھر میں ہے — آج تو بے اولاد اور ناامید ہوں — اُسکے دوست نے کہا کہ — بھائی ہاتھی کا مار ڈالنا بہت دشوار ہے — مجھ اکیلے سے نہ ہو سکیگا — لیکن ایک زنبور ہے جسے میں

نہایت دوست سمجھتا ہوں اور وہ ہم¹ سے نہایت دانا ہے — اُس
سے مشورۃت کیا چاہئے — پس جو کہے سو کیجئے

Conversation.

Question.

Answer.

Is it true that our friends are to go to Europe after a few weeks, and that all their household furniture will be sold by auction?

It is true, and the day before yesterday they sent for the auctioneer and bade him make a catalogue of the property.

Go at once to the market and see what kind of good ripe fruit is being sold there to-day, and come back quickly and let me know what can be got.

I have this very moment come back from there, Sir; and cocoanuts, pineapples, mangoes, bananas, grapes, guavas, dried dates, figs, pears and peaches², etc., are very cheap in the market.

Is it not time yet to have the cooking-pots tinned? I fancy the tin-man was here a month ago, and now perhaps all the tin has come off them.

It is time, Ma'am, and if you give orders I shall call the tin-man and tell him he must tin them all, otherwise there will be verdigris in them.

The cook says that he has put a lot of spices into this *pulā'o*: do you notice the taste of them?

I have not tasted it yet, but, if it be good *pulā'o* (*pilā'o*), they will all quite eat it up.

They say that, when those gentlemen were hunting, a hunter was struck by a bullet and severely wounded.

If that be so, it is necessary to give the doctor information about the matter at once; if not, that unfortunate man will die.

Can you bring me from Peshawar a good pony at a low price?

I don't know, but all low-priced animals must be bad, for nobody sells good ponies cheap.

It is probable that this table-servant has been drinking, for I can smell the stuff. What is your opinion of the matter?

The Master told him yesterday that, if he drank, he would be severely beaten, and it is clear that he will be flogged (eat the stick).

How did you fall into this hole along with your horse?

My horse kept backing and fell into it.

¹ I.e. "than I." If the plural is really meant, we should write *ham logon se*.

² Also called آڑو *ārū*.

Exercise 37.

(pp. 183, 184.)

Story of the Blue Jackal.

There was a jackal who used always to go into the city and poke his nose (face, mouth) into everyone's pots. In this way one night, according to his custom, he went to a certain indigo-maker's house, and, just as he was poking his nose into his indigo-vat, he fell into it, and his whole body became a deep blue. Having at last with great difficulty got out of the vat, he took the road to the jungle. The wild animals which were there did not recognise him on account of the colour, and thought (fancied) that he must be some great person (animal), and that they should therefore make him their king. Having decided upon this, all the jackals made him king and became obedient to him. That jackal chief, with the desire that no one should recognise his voice, used to make the very small animals stand near him. At audience-time (*levée*), he used to place that body of people in the first line, the foxes in the second, deer and monkeys in the third, wolves in the fourth, tigers in the fifth, elephants in the sixth, and said that they were all to remain in their own order. In the evening, when all jackals whine, he himself also used to whine along with them. On that account no one recognised him. After some days that chief got angry with all those jackals and removed them from near himself and promoted the tigers and the elephants in their stead. When night came on, the other jackals began to make a noise at (from) a distance, and the king too in his own place gave tongue (spoke). The beasts of prey which stood near him, having heard his voice, recognised it. Thereupon, being themselves ashamed, at that very moment they tore him in pieces. In that very way every person's faults and virtues become known from his talk and conversation.

Translation 38.

(p. 185.)

ایک دِن طبرِستان کے بادشاہ نے مجلسِ عیشِ آراستہ کی تھی اور اُن کے حکم کے مطابق قسم قسم کے کھانے مہیا کئے گئے تھے — شہزادے ارکانِ دولت صاحبِ کمال سب کے سب حاضر ہوئے — جس وقت کھاتے پیتے تھے ایک اجنبی شخص اُس محفل میں بے دھڑک چلا آیا — اُنھوں نے اُس سے پوچھا کہ تُو کون ہے

اُور کہاں سے آیا ہے ؟ — اُس نے کہا کہ — میں شمشیرزن اُور شیرگیر
 ہوں اُور تیر اندازی بھی ایسی جانتا ہوں کہ میرا تیر سنگِ خارا
 کو پھوڑتا ہے — علاوہ اِس کے اُس نے کہا کہ — میں بادشاہ کی
 خدمت میں داخل ہونا چاہتا ہوں اُور جاقِ شانی سے اُن کی خدمت
 کرونگا — یہ سُکر بادشاہ نے اپنے نوکروں کو حُکم کیا کہ
 — اُسے پاسبانی کی خدمت دو — دریافت ہونے کے بعد جو اِس کے
 حق میں مُناسب معلوم ہوگا سو کیا جائیگا — بموجبِ حُکم
 بادشاہ کے ارکانِ دولت نے اُسی وقت اُسے پاسبانی کی خدمت دی —
 ایک شب آدھی رات کو بادشاہ اِتِّفاقاً بالاخانہ پر اِدھر اُدھر پھرتا
 تھا — اُنکی نگاہ اُس چوکیدار پر پڑی جو پاسبانی کر رہا تھا —
 اُور اُس سے گفتگو کرنے لگا — اتنے میں جنگل کی طرف سے
 ایک عورت کی آواز بادشاہ کے کان میں آئی جو یہ بات کہتی تھی
 کہ — میں جاتی ہوں — کیا کوئی ایسا مرد ہے جو مجھے
 پھیر لائے ؟

Conversation.

Question.

How many *kos* may the circumference of the environs of this city be?

Do you know whether gloves are sold in this big shop?

When the sailors in (of) that ship were crossing the sea, such a violent wind was blowing that they all thought that they incurred great danger.

Answer.

The suburbs of this city are very extensive, therefore the circumference of the whole city may be about 20 *kos*.

They are sold, Sir, but I think they are not very good ones.

Undoubtedly, when the wind blows violently, the state of ships is somewhat dangerous. But if some merchant wishes to accumulate riches, those seamen who are in his service must at times put themselves in danger for the sake of trading.

Find out from this draper what sort of things are to be found in his shop.

Does it seem from those market-people's gabble that that sepoy purposely stabbed that *mahout* with his bayonet?

During the rains, the roofs of whatever stone houses there are on that mountain all keep leaking to such an extent that nobody can stay there. Did you know the state of affairs in that place?

You do not take as much care as watchmen should. Hence, if a thief were to come, he would be able to get in without difficulty and to carry everything off. Therefore I dismiss you.

He says, Sir, that at his place muslin and satin and velvet and silk and every kind of cloth are for sale.

Those people as they gabble away keep talking a lot of nonsense, but only this much seems clear that in some way or other the unfortunate fellow got stabbed with the soldier's bayonet.

I never saw the place, but everyone says that, when the rainy season begins, at that very moment so many snakes come into the houses that through fright all the people flee from the place.

O Sir, I stay awake the whole night and am never silly enough to let any thief break into your Honour's house. But last night was so dark that I could not see anything.

Exercise 39.

(pp. 192, 193.)

Story of the Four Rich Men.

Once upon a time (in olden¹ time) in some city or other there dwelt four rich men. Having by chance become poor, all four of them went to a sage, and in his presence each of them stated his condition. Then the sage pitied them. He gave each of the four a magic bead (talisman) and said: "Let each of you take and put this bead upon his head, and go away. Wherever anyone's head-bead falls, let him dig up that spot: whatever comes out of it will be his right." Finally all four men, having placed their beads each upon his own head, went in a (certain) direction. When they had gone the distance of some *kos*, the bead on one man's head fell. When he dug up the place, copper came out. Then he said to those three, "I prefer this copper to gold; if you wish, stay here with me." They did not listen to his suggestion, and went forward. They had gone a short distance when the bead on the head of the second man fell: and, when he began to dig up that ground, silver came out. Then he said to those two, "Do you remain with me. This silver is much (plenty): life

¹ In the text, for *agli* read *agle*.

will pass [*i.e.* it will be enough to support us]. Consider it your own.” But they would not attend to his proposal either. Then they began to go forward, till the bead on the third man’s head fell off: and when he also dug up the ground, gold was found. For this reason that person, being pleased, began to say to the fourth, “Now there is nothing better than this. Do you not feel willing that we should stay here?” He replied, “I shall go forward, then I shall find a mine of jewels. Why should I stay here?” Having said this, he went on farther. When he had reached about another *kos*, then the bead on his head also fell. In the same way he too dug up that spot, and found iron.

Translation 40.

(p. 193, 194.)

یہ بات سُننے ہی بادشاہ مُتَحیر ہو کر اُس سے کہنے لگا کہ
— آی پاسبان کیا تُو بھی کُچھ اِس آواز کو سُنتا ہے کہ یہ آواز کہاں
سے آتی ہے ؟ — اُس چَوکیدار نے عرض کی کہ — میں تو کئی
شب سے سُنتا ہوں کہ بعد آدھی رات کے یہ آواز یُونہیں آتی ہے
— لیکن میں پاسبانی کی خدمت رکھتا ہوں — محلِ سرا کو چھوڑ کر
جا نہیں سکتا — اِس واسطے اُس کو دریافت نہ کر سکتا کہ یہ
کس کی آواز ہے اور کہاں سے آتی ہے — لیکن اگر بادشاہ حُکم
کریں تو ابھی جاؤنگا اور اُس بات کو جلدی سے دریافت کر کے
خبر لے آؤنگا — بادشاہ نے فرمایا کہ — اچھا — جا کر جلد مجھے
سچی خبر لاؤ — پس وہ پاسبان خبر لینے کے لئے چلا گیا — جب
وہ تھوڑی دُور تک گیا تھا تب بادشاہ بھی ایک کَمَلِ سیاہ اوڑھکر
اپنا سارا مُنہ اور بدن اُس سے چھپا کر اُس کے پیچھے ہولیا —
پاسبان نے دیکھا کہ ایک عورتِ خوبصورت ایک درخت کے
نیچے کھڑی رہتی ہے اور کہتی ہے کہ — میں جاتی ہوں —
دیکھوں تو کون ایسا مرد ہے جو مجھے پھیر لائے اور نہ جانے دے —

تب اُس نے پوچھا کہ — آئی پری پیکر بیبی آپ تو کون ہیں اور
 یہ بات کس لئے کئی ایک رات سے کہتی ہیں؟ — اُس نے
 جواب میں کہا کہ — میں عمر بادشاہ طبرستان کی تصویر ہوں —
 اُسکا وعدہ تمام ہوا ہے اس واسطے میں اب جاتی ہوں — یہ بات
 سنتے ہی اُس پاسبان نے اُس سے پوچھا کہ — کس شرط پر آپ
 مراجعت کر کے یہاں رہیں گی؟ — اُس نے جواب دیکر کہا کہ —
 میں ایک شرط پر رہوں گی — کہ تو اپنے بیٹے کو بادشاہ کے
 عوض ذبح کرے تا کہ بادشاہ پھر چند روز اس جہان میں زندگی
 کریں اور جلدی نہ مرجائیں — اُس پاسبان نے نہایت خوش ہو کر
 جواب دیا کہ — میں اپنی عمر اور اپنے بیٹے کو بادشاہ کی عمر پر
 نثار کرتا ہوں — جلدی نہ کیجئے — یہاں کھڑی رہئے — میں
 ابھی اپنے گھر جاتا ہوں اور بیٹے کو لا کر اُسے آپ کے سامنے
 ذبح کرونگا — میں اُس سے ہاتھ اٹھاؤنگا — بادشاہ کی سلامتی
 کے واسطے اُسے مار ڈالوں گا

Conversation.

Question.

At this time (fishes are) fish is to be found here in abundance. Won't you fish to-morrow morning?

People say that no other kind of sport (hunting) is to be got in this place: but I have heard that occasionally pigs also put in an appearance.

When we were coming home, it seemed that the coachman was not driving properly. Ask him whether he had got lazy

Answer.

Not to-morrow, for I shall be busy at my work the whole day: but whenever I have time I always fish.

That is true, for one of my friends three years ago speared two pigs in this jungle.

The coachman says, Sir, that the carriage wheels could not turn round properly because there was so much mud; on

- | | |
|---|--|
| or had perhaps forgotten the way. | this account he did not ¹ drive fast. |
| My watch goes very badly, watchmaker. Perhaps its balance-wheel does not act properly. Please examine it. | Yes, Sir, willingly shall I examine it, and, having regulated it, I shall send it to your honour to-morrow evening. |
| When will those people's marriage take place? | All their acquaintances will come next week, afterwards a day will be appointed for the marriage. |
| When the fire broke out in the private apartments of the Raja's palace, was anyone killed? Did the watchmen arouse them from sleep and save them? | All the people who were in the women's quarters escaped, but no servant who was there is to be found, and it is probable that about four persons were burnt. |
| Of what sort, (how) are these Arab horses in your opinion? Do you approve of them or not? | I do not care for them, and it is clear that that black horse's back is galled. |
| This well has not been made as deep as it should have been. | If you give orders, Sir, they will dig it much deeper. |

Exercise 41.

(p. 201.)

Remainder of the Story of the Four Rich Men.

Having seen this state [of affairs], he became very much ashamed and began to say within himself, "Why did I leave the gold and not attend to what my friend said?" Then, leaving the iron, he went towards the person who had found (taken out) the (mine of gold) gold-mine. He neither found him there nor did he gain² any gold. Then, going towards the finder of the silver, he could not see him anywhere either. Next, when he looked for the owner of the copper-mine, he too was not to be found. Then that unfortunate, bewailing his bad luck (fate), began to say, "No one ever got more from the hand of his fate than did I, yet I have lost everything because of my unbounded avarice. Alas! What is to be done now?" Having said this in his heart, he began to search for (be in search of) that sage, but when he reached his house, he found no trace of him either. Then becoming quite helpless he fell into a state of confusion, and ended his life begging.

¹ For *nahin* read *nahīn*.

² Note the idiom.

یہ کہہ کر اپنے گھر گیا — اپنے بیٹے سے کہنے لگا کہ —
 آئی بیٹے — آج بادشاہ کی عمر تمام ہوئی ہے — کسی دم وہ مر
 جائیں — اگر تو اپنی جان کو اُنکے بدلے دے پس وہ تیرے مرنے
 سے جیئیں اور چند روز دُنیا¹ میں رہیں — وہ وفادار لڑکا اِس
 بات کو سنتے ہی کہنے لگا کہ — آئی میرے باپ ہمارا بادشاہ
 مُنصف اور عادل ہیں — ایسے والی صاحبِ سخاوت اہلِ ہمت
 غریب پرورِ کرم بخش کے بدلے میں ایک ہی کیا ہوں؟ — اگر
 آپکا تمام گھرانہ کام آئے تو آپ قُصور نہ کیجئے (or کرنا) —
 کیونکہ اگر ایک مجھ سا ناچیز شخص اُنکا صدقہ ہوا تو ایسا
 ہے جیسا ہونا چاہئے — وہ تو جیتے رہینگے اور ایک¹ عالم کو
 پرورش کرینگے — بہتر یہی ہے کہ آپ مجھے جلدی سے لے جا کر
 اُنکے اوپر صدقہ کریں — تب میں سعادتِ دارین کو حاصل کرونگا
 — اور میں نے اپنے اُستاد سے سنا ہے کہ اگر بادشاہ کی سلامتی
 کے واسطے کوئی اہلِ کارِ بادشاہی بادشاہ کی رعیت میں سے ایک
 آدمی کو مار ڈالے تو کچھ گناہ نہیں — زیرا کہ بادشاہ سیکڑوں کو
 پالتے ہیں — اگر وہ مرے تو اُنکے عوض ایک ظالم پیدا ہوگا
 جو ہزاروں کو خراب کریگا اور لاکھوں اُسکے ظلم و ستم سے ہلاک
 ہو جائینگے — پس لازم ہے کہ آپ مجھے جلدی سے لے جا کے ذبح
 کریں — اگر ایک مجھ سا قربان ہو جائے تو کیا؟

¹ *Dunyā* and *‘ālam* (or *jahān*) differ in this, that *dunyā* means “this lower world,” “the present world,” while the other words mean “world” in general.

Conversation.

Question.

Answer.

When I went out to hunt this morning, at first my rifle would not go off. In my opinion the cartridges had got damp. What is the reason of this?

When the Mistress returned from Europe, (on what steamer did she embark and come) by which steamer did she come?

Is it true that in the palace of His Majesty the Emperor of India all the people must kneel at once when they enter the King's presence?

Is it customary among Christians¹ to kneel in church at prayer-time?

Did that little lad cut his nose (by accident)? How did it happen?

Does not the *Munshī* correct your compositions?

How is your brother to-day? I was very sorry to hear that his temperature (fever) went up yesterday.

Has smallpox come out on the people of that house?

Perhaps the reason of it is that the roof of your place leaks, and on that account it is not possible that your property should remain dry.

I don't know its name, but she did not like the sea voyage and wanted to come by land: but this is not yet possible.

That is a lie; but I have heard that, in both the public and the private audiences of the Sultan of the Ottoman dominions, it is the custom of the courtiers to fall on their faces.

It is very suitable, but through laziness many people who are called Christians remain sitting in their places².

They say that he took a razor with the idea of shaving himself like his father: and the result you know.

He does, therefore they are not as bad as they would be without correction.

Thank God, he is a little better to-day, but in the doctor's opinion his illness is intermittent fever, therefore, though it (his temperature) has fallen a little to-day, yet perhaps it will go up again to-morrow or the day after, which God forbid!

That is impossible, because all the people there have long been pock-marked.

Exercise 43.

(pp. 210—212.)

Story of the Old Tiger and the Traveller.

One day I went into a certain forest in the direction of the Deccan. There I saw (that) an aged tiger (is) seated by

¹ Read مسیحی . — ² Read جگہوں .

the side of a pond, with his face turned towards the Ka'bah, having become respectful (carefully trained in politeness and propriety). Whatever traveller (having become) goes in that direction and (comes out) appears, that (tiger) says (to him), "I have a gold anklet, and I am about¹ to give it in charity (for God's sake, in God's way). I shall give it to anyone who will take it." But through fear no one would come (comes) near him. By chance one day there (became) came to a certain ill-fated traveller (a traveller upon whom his fated time to die had seized) the longing to take this ornament from the tiger. He thought in his heart, "Where shall I ever again get such a piece of property for nothing? It seems that my good fortune has aided me and that my stars too have helped." Accordingly he, fancying this, wished to go to the tiger. Again, in dread of his life, he began to be uneasy, (thinking) that one should not all at once place confidence in an enemy's pleasant word(s). "Although he has an anklet, yet how am I to take it from him? since, though honey may be mixed with poison, yet there is danger to life in the latter, and the evil in which good is included it too is not good." Again he thought in his mind, "Where the treasure is there is the snake, and where the flower is there is the thorn, and to the man who needs gold everywhere there is fear. Now, if I am afraid and hold back, wealth will not come to me. What efforts men make for it and what troubles do they undergo! and then they get it." Having thought and considered all this he said: "Tiger, where is the thing which you wish to give in charity (to² God)? Shew it (to me)." Then he (the tiger) stretched out his paw (hand) and shewed the anklet. The traveller said: "You are a tiger, I am a man, and my flesh is your food: I don't trust you: how can I (am I to) come to you?" The tiger said: "You do not know that I have given up eating flesh. If I desire flesh, why should I not kill and eat a stag out of the forest, and why should I not catch and eat you? But I have chosen abstinence. Now of what use will this anklet be to³ me? Seeing that you are a poor man I give it to you that I may gain [the future reward of] merit. Don't let any fear touch your heart. Come along without anxiety. I love another's life as I love my own. The traveller said: "A good many people have come and gone along this way, why did you not give it to them?" The tiger said: "What would be the

¹ *Vide* § 176, c.

² *Lillāh* is short for *li* and *Allāh*, "to God", (Arabic), the two words being contracted into one.

³ Note the construction.

good of giving it to a rich man? To him who is wounded it is that they give the medicine: it is useless to make a healthy person take medicine. To feed the hungry is a cause of [obtaining] merit." By this conversation the traveller was beguiled, and he said: "O virtuous one, give me the anklet." The tiger said: "First of all bathe in this pond and come to me, then I shall give it to you." Then that poor fellow, through delight at [the prospect of getting] the jewel, came quickly into the fountain. As soon as he got in, both his feet¹ stuck in the mud. The tiger saw that now the man had got stuck in the quagmire. Accordingly he got up and began to go to him slowly for the purpose of seizing him. He enquired: "Why (whence) are you coming, tiger?" The tiger said: "To take you out of the marsh." On saying this, he caught him by the neck. When he was caught, that unfortunate traveller poured (made) thousands of reproaches on his own intellect and began to say: "If instead of water one pours sherbet on the root of a bitter gourd, yet its fruit will be bitter." So saying (having said this much) he died.

Translation 44.

(pp. 212, 213.)

(Continued from page 202.)

آخر وہ پاسبان اپنے بیٹے کو اُس عورت کے پاس لے گیا اور
اُسکے ہاتھ پاؤں کو باندھ کر ایک خنجر تیز سے چاہتا تھا کہ
اُسکا گلا کاٹے — اُسی دم اُس عورت نے اُس کا ہاتھ پکڑ لیا
اور کہا کہ — آئی پاسبان اپنے بیٹے کو ذبح مت کر اور اُسکا گلا
مت کاٹ — حق تعالیٰ کو تیری ہمت پر رحم آیا — اور مہربان ہو کر
مجھے پھر ساٹھ برس کا حکم کیا کہ — بادشاہ کے قالب میں رہ
— جس وقت اُس پاسبان نے اس خوشی کی خبر کو سنا تھا تب بہت
خوش ہوا اور اُسی گھڑی بادشاہ کو خبر دینے چلا گیا — یہ بھی
بادشاہ نے اپنی آنکھوں سے دیکھا اور اُس پاسبان کی اور اُسکے

¹ Read either پانووں or پاؤں .

بیٹے کی باتِ حقیقت سنی — پس اُسکے پہنچنے سے پہلے اپنے تئیں اُسی بالاخانہ پر پہنچایا اور دستور کے مطابق اُس پر پھرنے لگا — بعد ایک آدھ گھڑی کے وہ پاسبان حضورِ بادشاہی میں آیا اور تسلیات بجا لا کر دعائیں دینے لگا کہ — عمر و دولت و جاہ و حشمت بادشاہ کے تا روزِ قیامت بھڑتی زہے — بادشاہ نے اُس سے پوچھا کہ — وہ کیسی آواز تھی اور کیا تُو نے کُچھ دریافت کیا ؟ — اگر ایسا ہو تو مفصل (or مُو بہ مُو) بیان کر — پاسبان نے عرض کی کہ — وہ آواز ایک عورت کی تھی جو اپنے خاوند سے لڑکر ایک درخت کے نیچے بیٹھی ہوئی رو رہی تھی — پھر کہا کہ — میں نے میٹھی باتوں سے اُسے دِلَاسا دیکر اُسکے خاوند سے ملا دیا — پس اُس نے مجھ سے وعدہ کیا کہ — میں ساٹھ برس تک گھر سے نہ نکلونگی — اُسکے جواب میں بادشاہ نے اُس سے کہا کہ جو کُچھ واقع ہوا وہ سب میں نے اپنی آنکھوں سے دیکھا اور اپنے کانوں سے سنا ہے — اور میں تیری جانِ نثاری اور غمِ کھلائی کا انعام بہ فراوانی دُونگا

Conversation.

Question.

When that old tiger got hungry, how did he call that foolish fellow to him and devour him?

Did that person knowingly hand himself over to his enemy?

Answer.

The deceitful tiger said to the unfortunate traveller, "I have a beautiful anklet, I wish to give it to you."

First of all through fear he refused to go near him, but finally what you have said occurred.

Exercise 45.

(pp. 221, 222.)

Story of a Vulture and a Cat.

Once upon a time (in former time) in¹ the hollow of a silk-cotton tree an aged (and) feeble vulture had for years continued to dwell. There was not strength and vigour enough in his wings for him to go anywhere to and fro for something to eat and drink. But a number of birds which dwelt on that tree,—each one of them used to bring something in its beak for him to eat. In this manner the vulture always got his living. One day a cat came there with the expectation of eating the young of those birds. When the young ones saw her, they made a noise. On account of old age the vulture could not see out of his eyes (it was not visible to the vulture from his eyes). Having heard the chicks' outcry caused by that fright, he put out his head and said, "Who are you that are coming here?" The cat, when she saw the vulture, got frightened, (thinking), "This bird is a very terrible one." In her heart she said, "Now I am killed, since no place remains for flight. Therefore the best thing to do now is to go near him and make up some tale so that his heart may be deceived." Having come to the vulture very slowly, she saluted. He enquired who she was. The cat humbly said, "I am a humble (poor) cat." He said, "If you are a cat, flee quickly from here: otherwise I am hungry and shall drink your blood." She said, "I (wish to) speak one word to you. If I am deserving of being killed, then kill me: otherwise let me alone." He said, "Declare what is in your heart." She said, "Please hear me, Sir. A person is recognised as good or bad by word and deed. Although what all people say is true, that a cat is a slayer of bird(s) and is carnivorous, if, understanding this, you kill me, then may your greatness be known. Perhaps you have not heard from anyone of my state of asceticism, that, except [ceremonial] ablutions, I do nothing, and have quite given up eating flesh, and day and night continue in the service of God. Now I (this helpless one) have come into your presence (service). Wherever there is a compassionate person, if either a skilful or an unskilful person goes to him, he regards both equally, just as the sun deprives no one of his rays. It does not act so as to cause light to (on) the great man's house and darkness to (on) the lowly man's."

¹ Read میں .

کہانی

الغرض اُن دونوں پرندوں نے اپنے تئیں زنبُور کے پاس پہنچا کر یہ احوال ظاہر کیا — زنبُور نے یہ ماجرا سُنا کر جس بیچارہ جانور کے انڈے ٹوٹ گئے تھے اُس پر رحم کھا کے کہا کہ — ایک مدت سے میں اپنے دوست کے کام پر مگر باندھے ہوئے پھرتا ہوں — مگر ایک غوک کے ساتھ مجھے بڑی دوستی ہے جو اپنی قوم کے لشکر کا سردار ہے — پس مصلحت یہ ہے کہ اُس سے اس بات کو سنانے اور جو کہے اُس پر عمل کیجئے زیرا کہ اُسکی تدبیر ہرگز خطا نہیں کرتی — بہ ہر صورت اُن تینوں نے اُس مینڈک کے پاس جا کر اُس احوال کو موبہ موقاماً (or) سارے احوال کو بیان کیا پس اُس سے مدد چاہی — تب غوک نے اُس پرندہ کی بدبختی پر رحم کھا کے کہا کہ — اے عزیز (or) دوست) تُو خاطر جمع رہ — مجھے کو ابھی اُس فیل کے مار ڈالنے کی ایک ایسی حکمت سُوجھی کہ اُسے غیر ممکن ہے کہ وہ اپنی جان بچائے — اور وہ تدبیر یہ ہے کہ پہلے یہ زنبُور اُس کے پاس جائے اور اپنی آواز دِچسپ سے اُسے مست کرے — جب وہ اسی حالت میں ہو تب جو تم جانوروں کے درمیان سب سے درازنوک ہے وہ اپنی چونچ سے اُسکی آنکھیں نکال لے تا کہ یہ جہانِ روشن اُس کی نظر میں تاریک ہو جائے — پھر بعد کئی دن کے جس وقت یہ پیاس سے نہایت تنگ ہوگا اُسی وقت وہیں اُسکے سامنے بولنا شروع کرونگا — وہ معلوم (or) خیال) کریگا کہ جس جگہ مینڈک بولتا ہے وہاں

مقرر پانی ہوتا ہے — اسی سبب سے وہ اٹکل سے آگے قدم
بڑھائیگا اور میں پیچھے پاؤں ہٹونگا — اسی طرح آہستہ آہستہ
میں اُسے لے جاؤنگا اور ایک ایسے غارِ عظیم میں گراؤنگا کہ
پھر کوئی اُسکی آواز بھی کبھی نہ سنیگا — اس طور پر اُنہوں نے
اُس ہاتھی کو ہلاک کیا

Exercise 47.

(pp. 227—229.)

Remainder of the Tale of the Vulture and the Cat.

When the vulture's heart had been softened by her words, then he said: "On this tree there are birds' young ones. It was for precaution's sake that I said so much to you. Don't be offended (bear any grudge)." Placing both her (hands) paws on her ears, the cat began to say: "God forbid! If anyone else had said what you have said, I should take poison on account of it, for I have read many books of learning and know God's way quite well, and from wise and erudite (excellent) and pious men I have heard that it is a deadly¹ sin to vex anyone's heart. Whoever kills a bird and eats its flesh, while it is yet on his tongue he tastes its flavour, but when it has gone down his throat there is none. Nor does he consider that the unfortunate being has lost its life², and with what difficulty (its life comes out, *i.e.*) it breathes its last, and that by and by (to-morrow) he will have to give an account. Hence one should esteem an ant's life of more value than one's own. As long as it is possible (to avoid it), one should not do evil, for one must die." The cat's deceitful words quieted and softened the vulture's heart. Therefore, after this dialogue, the cat began to live there. Having remained (there) for a few days this deceiver went very quietly and seized and carried off two or three chicks. Hearing the chicks' cry (voice) the vulture said: "Why have you brought those chicks?" She said: "I also have two or three young ones. I have not seen them for many days. My heart is attached to them. I often weep

¹ As contrasted with a "venial" (صغیرہ) offence. *Kabīra* and *ṣaḡhīra* have what in Arabic is the fem. form, because in that language "sin" (خَطِيئَة) is fem., and the adjectives agree with it.

² Note the idiom.

when I remember them. These (chicks) I have brought (on this account) with this object that my heart may (fall back) be comforted on seeing them in their stead." The vulture thought that the cat was speaking the truth, and the cat, having brought those chicks, took and ate them. Afterwards in the same way she kept on bringing and eating them one or two at a time until she finished them all and went away. When all the birds which were the inhabitants of that tree came into their respective nests, they began to search for their young ones, (saying), "Who has carried off our chicks?" When they had made much of a search, they found some of the young ones' bones under the tree. Then all of them became convinced that that vulture had eaten the chicks. Agitated by maternal affection each bird began to beat the vulture, and they pecked him with their beaks to such a degree that they even killed that unfortunate (creature).

Translation 48.

(p. 229.)

کسی وقت میں ایک گدھے اور ایک بارہ سنگے کے درمیان
دوستی تھی اور وہ دونو ایک ہی جنگل میں چرا کرتے تھے —
اتفاقاً کسی رات بہار کے موسم میں ملکر دونو ایک باغ میں
گھاس چرنے گئے — جب گدھے کا پیٹ بھر گیا تب بارہ سنگے
سے کہنے لگا کہ — اے بھائی اب یہ جی چاہتا ہے کہ رینگے
اور گیت گائے کیونکہ ہوائے سرد نے مجھے بہت خوش کیا — یہ
بات سنکر ہرن نے جواب میں کہا کہ — یہ کیا ہے کہ تو بکتا
ہے ؟ — یقین جان کہ کوئی آواز تیری آواز سے بدتر نہیں ہے —
گدھے کو گانے سے کیا کام ؟ — اس باغ میں ہم تم چوری سے آئے
ہیں — اگر اس وقت تو گیت گائیگا تو باغبان چونک اٹھیںگا اور
کتنے اور لوگوں کو بھی پکاریگا تو پھر تو آپ ہی باندھا جائیگا
اور مجھے پٹوائیگا — کیا تو نے یہ نہیں سنا کہ وہ چور لوگ کس
طرح اپنی نادانی سے پکڑے گئے ؟ — کہتے ہیں کہ ایک شب

کئی چور باہم ہو کر ایک دَولتمند کے گھر چوری کرنے گئے —
 اُسکے مکانِ دلچسپ میں ایک قرابہ شراب سے بھرا ہوا پاکر آپس
 میں کہنے لگے کہ — جو ہو سو ہو یہ شراب پیجئے اور عیش
 کیجئے بعد اُسکے اسبابِ موافق اپنی باربرداری کے چرائیے اور
 گھر جا کے اسبابِ دُزدی کو غنیمت سمجھئے — یہ بات ٹھہرا کر
 ادھی رات تک خوری کیا کرتے رہے — جونہیں نشہ میں آئے غوغا
 کرنے لگے — آخر کار صاحبِ خانہ چونکا اور اپنے لوگوں کو جمع
 کر کے اُن سب چوروں کو پکڑ کر باندھا — یہ کہانی سُکر اُس
 گدھے نے کہا کہ — علمِ موسیقی کی نسبت تو کیا جانتا ہے ؟ —
 میں شہر کا رہنویالا ہوں اور تو ایک بیچارہ جنگلی جانور ہے —
 پس میں گیت گائونگا اور تجھے سُنے سے کیا ہوگا ؟ — تب
 اپنا مُنہ آسمان کی طرف پसार کر وہ بیوقوف گدھا سرودِ بے تال گانے
 لگا — اتنے میں باغبان اور کئی ایک آدمی آ پہنچے پھر اُنھوں
 نے اُس گدھے کو پکڑ کر پیٹا لیکن بارہ سنگے کو مار ڈالا

Exercise 49.

(pp. 236, 237.)

Story of the Prince and the Dice-player.

In a city there was a Rājā in whose kitchen a hundred maunds of salt were used (expended) every day. From that [fact] one may calculate the amount of other things and what (how great) the expense would be. He had one son (boy).

On account of his extreme (extremity of) [reading نہایت] affection for him, he [the Rājā] used never to part from him (make him separate from himself). Whatever naughty thing (movement) he did (became from him) used to please him [the Rājā], and he did not grieve his heart [the prince's] with any word (on any account). One day that boy enquired of his attendants whether there was any good dice-player in the city. They

humbly said: "A grainseller's son called Dhanpat plays well. We shall bring him, if you direct." He said, "Bring him quickly." When people went to the grainseller's threshold and clapped their hands¹, he came out of the house, and, seeing the prince's people at his door, feared, and enquired why they had honoured him (brought honour) by coming thither. They said: "Don't be at all concerned in your mind (heart): the royal prince has summoned you to play dice." Dhanpat, taking with him a jewelled dice-board with gold and silver counters and some valuable jewels, presented himself before him and, having seen his beauty, became much pleased and, having saluted, offered him as a gift² some of the jewels. Having accepted his offering and having caused the dice-board to be spread, he began to play. Having played for a long time they remained quite equal. When he, having obtained permission to depart, was about to go, the prince, giving him an ashrafī as a present, said to him: "Come to (us) me every day." According to this command that person used to come every day and to play dice, and every day in the same way used to carry off an ashrafī. In this manner a good many days passed. The friendship between those two reached such a degree that the prince also began to go to his (the other's) house, so that those two began to remain together the whole twenty-four hours, and the prince became so immersed in play that he forgot the remembrance of eating and drinking, nay he even gave up at one [stroke of the] pen the care of land and army and the sight of elephants, horses, property and treasure. When the Rājā saw this conduct (on the part) of his son (boy), becoming sorrowful he said to his finance minister: "This boy will ruin the country. Is there in this city any such person as [to be able] to introduce an estrangement between this (the grainseller's son) and that (the prince)?" The finance minister formed a good number of plans in order that a breach in the friendship of those two might occur, but they made no progress (did not succeed).

Translation 50.

(p. 238.)

Story of a Prince and his Companions.

کسی وقت میں ایک بڑا بادشاہ تھا کہ جس کے دو بیٹے تھے
— جب بادشاہ نے دُنیا سے کُچ کیا تب راج اور تحت کا مالک

¹ A method of summoning an inferior.

² Oriental custom makes it necessary for the inferior to offer a present to the superior.

اُسکا بڑا بیٹا ہوا اور اُسنے چاہا کہ اپنے چھوٹے بھائی کو مار ڈالے۔ تب وہ بیچارہ ڈر کر اُس شہر سے بھاگ گیا۔ بعد کئی روز کے ایک تالاب پر پہنچ کر کیا دیکھتا ہے ؟ — کہ ایک مینڈک کو سانپ پکڑے ہوئے ہے (§ 157) اور مینڈک غل بچاتا ہے اور یہ دوہرا پڑھتا ہے

یا رب آیسے وقت میں ایسا کوئی آئے —

مُنہ سے جو اس سانپ کے میری جان بچائے

یہ دوہرا اُس مینڈک سے سنتے ہی شہزادہ نے سانپ کو ایسا دانٹا کہ ڈر کر مارے اُسنے مُنہ کھول دیا — مینڈک پانی میں چلا گیا — لیکن سانپ وہاں کھڑا رہا — اُسی وقت شہزادہ نے سانپ سے شرمندگی کھینچی اور اپنے جی میں یہ بات کہی کہ — کس واسطے میں نے اس کے سونے کے نوالہ کو اسکے مُنہ سے چھڑایا ؟ — یہ کیا کیا ؟ — القصہ تھوڑا سا گوشت اپنے بدن سے کاٹ کر شہزادہ نے سانپ کے آگے ڈال دیا — وہ گوشت کی بوٹی مُنہ میں لے (§ 157) اپنی مادہ کے پاس گیا — اُس کی مادہ نے جس وقت وہ گوشت کھایا اُسی وقت اُس سے پوچھنے لگی کہ — تُو یہ گوشتِ مزہ دار کہاں سے لایا ؟ — سانپ نے وہ سارا احوال اُس سے کہا — تب سائینی (§ 59) نے اُس سے کہا کہ — جس شخص نے تیرے ساتھ ایسا احسان کیا ہے تجھ کو لازم ہے کہ جا کر اُسکی خدمت میں داخل ہو جائے

Exercise 51.

(pp. 244, 245.)

**Remainder of the Story of the Prince
and the Dice-player.**

After two or three years a deceitful woman came and saluted the Rājā and said: "If the king bid, I shall speak a word and cast enmity between those two." Hearing this he was much pleased and began to say: "That (this work) is difficult: tell the truth, in what space of time, with how much effort, and with the expenditure of what quantity of rupees will it be possible?" She said: "O king, if one desire to make a friendship and do good, that is accomplished with very much effort and trouble; but to put enmity and evil (among) between friends is very easy." He said again: "In how many days will you do this business?" She said, "In one moment." Having heard this he became astonished in mind (heart), and bade her farewell, having given her an areca-nut. She went thence to the place where those two were seated, and, standing before them, made a signal with her eye towards the grainseller's son and summoned him with her hand. He began to look at the prince's face [thus asking leave to go and talk to the woman]. The latter said: "Go and see what she wants (says)." He came to her. The woman, applying her mouth to his ear, whispered some lie or other and went away. That unfortunate fellow came back and sat down near the prince. The latter said: "Tell (me), what did the old woman say in your ear?" The grainseller's son swore that she said nothing. In this discussion (two or three periods of 20 minutes each) a short time passed by. The prince said: "What a bad time it is when, if one does a kindness to anyone, it is as if he did harm to himself! Before my very face that woman went and told you something, and you deny it." Having said this he frowned, and, going apart, said to his people: "Seize that old woman and bring her (here): whatever she has said will be ascertained from her." Meanwhile the woman came and sat down near him (the grainseller's son). The servants seized that deceitful woman and took her away from near him. The prince asked: "Old woman, tell the truth: who are you?" She said: "I am his father's ancient servant. He sent me (saying), 'Go to Dhanpat and ask him whether he has given (it) to the prince to eat or not'." The prince asked the old woman what that thing [to which the question referred] was. She said: "I don't know: perhaps it is sweetmeat or something else to eat." Having heard this, he gave her leave to go. He himself began to think in his heart: "If his father had meant something good for me to eat, Dhanpat would never

have concealed it from me and sworn so many oaths. Now from this conduct (it is well known to me) I well know that he (will not have said) cannot have meant anything else but poison to be given me to eat." Having conceived this suspicion in his mind (heart) he got angry. He said to his servants, "Take the grainseller's son away to the square and (strike his neck) behead him quickly, that I may never again behold the face of one so wicked." Then they carried that poor fellow away from there and killed him unjustly.

Translation 52.

(p. 246.)

شہزادہ اور اُسکے ہمراہوں کی کہانی کا سرانجام

غرض وہ سانپ آدمی کی صورت ہو کر شہزادہ کے پاس گیا اور کہنے لگا کہ — میرا نام خالص ہے — اور میں یہ چاہتا ہوں کہ شہزادہ کی خدمت میں حاضر رہوں — شہزادہ نے قبول کیا — اتنے میں وہ مینڈک جو سانپ کے منہ سے چھوٹا تھا لہو لہان اپنی مادہ کے پاس گیا اور جو کچھ واقع ہوا وہ سب کچھ اُس سے کہہ دیا — تب اُس نے اُس سے کہا کہ — جس شخص نے تجھے ایسے خطرہ سے چھڑایا ہے تو جا کے اُسی کی خدمت میں حاضر رہ — آخر کار مینڈک بھی سانپ کی طرح آدمی کی صورت ہو کر شہزادہ کی خدمت میں ہو گیا — اور کہا کہ — میرا نام مُخلص ہے اور یہ میری آرزو ہے کہ حضور کا نوکر ہو جاؤں — شہزادہ نے اُس کو بھی اپنی خدمت میں لیا — پھر وہ تینوں وہاں سے چلے جا کر کسی شہر میں پہنچے — شہزادہ نے وہاں کے بادشاہ کے پاس جا کے عرض کی کہ — میں ایسی شجاعت رکھتا ہوں کہ اکیلا سو آدمی سے لڑ سکتا ہوں — اگر ہر روز ہزار روپے پاؤں تو خدمتِ عالی میں حاضر ہوں گا — اور جو کام فرمائینگے اُسے فی الفور سر

انجام کو پہنچاؤنگا — جب بادشاہ نے اُسکو نوکر رکھا تب شہزادہ
 ہر روز اپنے دو ہمراہوں میں سے ہر ایک کو سو سو روپے دیا
 کرتا تھا — آپ سو روپے خرچ کرتا — اور باقی خدا کی راہ میں خیرات
 کر رہا تھا — ایک دن جب بادشاہ مچھلی کے شکار کو گیا تھا
 اُسی وقت اُسکے ہاتھ پر سے اُسکی انگوٹھی دریا میں گر پڑی —
 ہرچند جست و جو کی گئی تو بھی ہاتھ نہ آئی — جس وقت اُس
 نے شہزادہ سے کہا کہ — میری انگوٹھی کو دریا سے نکال لاؤ —
 اُسی وقت مُخلِص مینڈک کی صورت بنکر (or ہوکر) پانی میں غوطہ
 مارکر انگوٹھی کو اُسکے پاس لایا — بادشاہ بہت ہی خوش ہوا
 — بعد کئی دن کے بادشاہ کی بیٹی کو سانپ نے کاٹا — حکیموں
 نے بہت سی دوا بے فائدہ کی — پھر بادشاہ نے شہزادہ سے کہا کہ
 — میری لڑکی کو اچھی کرو — یہ بات سنکر خالص نے اپنے منہ
 کو اُس سانپ کے زخم پر رکھ کر سب زھر چوس لیا — پس بادشاہ
 یہاں تک راضی ہوا کہ اُس نے اپنی بیٹی کا نکاح اُس شہزادہ کے
 ساتھ کر دیا

Exercise 53.

(pp. 252, 253.)

The Beginning of the Creation of Mankind.

Authors have thus written the account of the beginning of the appearance of the Sons of Adam. While these people were few, always fleeing through fear of the animals, they used to hide in caves, and because of dread and danger from beasts of prey they used to take shelter in the hills and mountains. There was not even security enough for two or three people to meet together, practise agriculture and eat, to say nothing

¹ Read *Ibtidā-e*.

of weaving clothes (cloth) and concealing their bodies (body).¹ In short they ate the fruits (fruitage) and potherbs of the forest, whatever they found, and used to cover their bodies with the leaves of trees. In the winters they used to live in a warm place, and in the hot seasons (heats) they preferred to dwell in a cold country. When a short period had passed in this condition and plenty of children appeared (became), then the anxiety about the quadrupeds which had been contained in everyone's heart came (went) out entirely. Afterwards therefore, having founded a number of forts, cities, towns, townships, they began to live in (with) comfort. Having prepared instruments for husbandry they busied themselves each with his own business, and, having captured animals in the net, they began to take the work of riding, carrying loads, agriculture, farming. The elephants, horses, camels, asses, and many animals that used always to roam about in forest and open country (like a camel without a nose-string, *i.e.*) unbridled, and, seeing good, green herbage, used to feed wherever their hearts (heart) pleased,—there was no one to ask a question,—then (thus) their shoulders got peeled from toiling night and day, abrasions occurred on their backs. Although they roared and shrieked a great deal, yet when did his Majesty Man give ear? Many wild beasts through fear of capture fled into far distant woods. The birds² too left their roost and, taking their little ones with them, vanished from their³ country. Every human being thought that all the animals² were his slaves. With whatever treachery and trick, having made⁴ snares and traps, they continued to go (became) in pursuit of them. In this confusion a period passed, until God Most High sent the last Prophet of Time, Muḥammad the Chosen, may God bless and protect him⁵, for the guidance of Mankind (creation). The true Prophet shewed the lost the way of the Law. Some genii too obtained the grace⁶ of faith and the dignity of Islām. When some time had passed after (over) this also, and Bīwarāsp the Sage, the Genie, whose title was king of Men, became king of the Genii, he was so just that in his reign

¹ Singular, as each person has only one. Cf. the classical idiom.

² Notice that such Arabic words as *ṭā'ir* and *ḥaiwān* may either be treated as Hindūstānī, in which case they are *unchanged* for the nom. pl., or may take the Arabic form of the plural, *tuyūr*, *ḥaiwānāt*, etc.

³ Men's.

⁴ The verb is repeated to shew repetition of the action.

⁵ An Arabic formula repeated by Muslims on mentioning Muḥammad's name.

⁶ Read *Ni'mat i imān o sharāfat Islām kī*.

tiger and goat used to drink water at one (and the same) ford: what¹ possibility (was there) that any garrotter, liar, deceiver, pickpocket, should obtain (permission) to dwell in his domain? This just emperor's capital was the island Balāṣā'ūn (by) name, which is situated near the Equator.

Translation 54.

(p. 254.)

آخوند اور اُسکے شاگرد کی نقل

کسی شہر میں ایک لڑکا کسی مُعلِّم سے پڑھتا تھا — اُسکا
میانجی اِمیمی تھا — جب اِمیم اُتر جاتی اُسے نیند آتی اور وہ اُنکے
لگتا² — اگر اُس حالت میں کوئی اُس سے کُچھ کہتا یا شاگرد
کوئی لفظ سبق کا پوچھتا تو خفا ہو کر شاگرد کو خوب مارتا اور کہتا
کہ — آی یُوُوقِفْ اوّل مکتب میں ادب سیکھا چاہئے کہ جس
کے باعث سے بہت کام نکلنے ہیں — غرض شاگرد کو ہر روز یہی
تاکید کیا کرتا تھا کہ — اگر تُو بَغِیر پوچھے کے (§ 217) مجھ سے
کُچھ بات کہے یا مجھے سوتے (or نیند) سے جگائے تو میں تجھے
مارتے مارتے مار ڈالوں گا — شاگرد نے توبہ کی کہ پھر ہرگز ایسا
کام نہ کروں گا — ایک دِن رات کو چراغ اپنے سامنے رکھ کر
اُسی شاگرد کو پڑھا رہا تھا — اتنے میں پینک جو آئی (or جب
پینک آئی) تو اُسکا شملہ چراغ کی ٹیم پر جا پڑا اور پگڑی جلنے
لگی — گرمی جو اُسکو پہنچی تو چونکر شاگرد سے کہنے
لگا کہ — آی بد ذات تُو دیکھتا تھا کہ میری پگڑی جلتی تھی —
مجھے کیوں نہ جگا دیا؟ — یہ کہہ کر اُسکو بہت سا مارا —

¹ Here, as often, the question implies a negative.

² *Thā* is here omitted because it has been used just before: cf. § 159, b.

اُسنے رو رو کر کہا کہ — آپ نے مجھے منع کیا تھا کہ سونے کے وقت مجھے مت جگائیو اور بزرگوں کی بات میں نہ بولیو کہ بے ادبی ہے — اس واسطے میں نے آپکو نہ جگایا — آخوند جی نے کہا کہ — میں نے اس بات کو منع نہیں کیا تھا کہ اگر کسی کا نقصان تیرے سامنے ہو تو اُسے خبر نہ کر اور بیٹھا دیکھا کر (§ 187)

Conversation.

Question.

In that well-known book entitled *Ikhwānu's Safā* ("Brothers of Purity") many strange and wonderful things are written.

Do you not possess an acquaintance with (the science of) history and the science of mathematics and (the science of the stars) astronomy?

In my opinion the most useful of all is (the science of) etiquette: and perhaps the most harmful of all is (the science of) Magic or Occult Science.

Do you think that it is possible to enquire of the world of the dead, as many people wish to do? From ancient days there have existed sorcerers and soothsayers in every country, and their claim is that by means of the devils they can gain knowledge of future things. Is such a thing possible, or is knowledge of these things really obtainable?

Answer.

The author of that book seems to have been extremely learned, and people say that he was well acquainted with all sciences and arts.

Of course I (your humble servant) am not quite ignorant of those sciences; but in your opinion which science is the most necessary and important (requisite) of all?

That is true. Therefore wise and discerning people should abstain from all forbidden mysteries of that kind.

I don't know, but it is clearer than the sun that God has strictly forbidden men to make such an attempt, lest cursed spirits should prevail over them or should perhaps become incarnate in their bodies, and, having cast those fools into a state of possession, should destroy them for ever and ever.

Exercise 55.

(pp. 264, 265.)

(Continued from page 253.)

By chance (some) men's ship, having come to destruction through an adverse wind, touched upon the coast of that

island. As many merchants and men of learning (sciences) as were in the ship, having disembarked, began to walk about the country. They saw that it was (is) a wondrous scene (spring-time), for flowers and fruit of various (colours) kinds hung on every tree. Rivers flowed in every direction, animals feeding on and nibbling at very green herbage, and very fat and vigorous, gambolled among themselves. Inasmuch as the climate there (of there) was very good and the land was extremely well watered, no one's heart now wished to go back again thence. Finally, having erected various kinds of buildings, they began to dwell in the island, and, having caught (some) animals in a net, according to custom they became engaged in their business. When even there the wild animals did not find (see) rest, they took the way to the wilderness. The men fancied that these were all their slaves: accordingly, having constructed snares of (all) kinds and sorts, they thought to capture them in the previous fashion. When this evil scheme of theirs became known to the animals, they assembled their chiefs and presented themselves at the court and related in detail before the Sage Bīwarāsp the whole account (occurrence) of the wrong which they had undergone at their hands. When the king heard the animals' whole story (state), he at once said: "Yes, let them send messengers quickly, let them bring (make present) the men into (my) presence. Accordingly seventy men from among them, inhabitants of different (separate) cities, who were extremely fluent and eloquent, presented themselves immediately upon the king's summons (at the king's mere summons). A good place was fixed upon (devised) for their residence.

Translation 28.

(p. 265.)

گدھ اور شیر کے چمڑے کی کہانی

کسی شہر میں ایک دھوبی تھا کہ جسکے گدھ کی پیٹھ پر قضا کار (یونہی) ایک زخم نمود ہوا — کوؤں نے اُسپر چونچیں ایسی ماریں کہ گدھا نہایت مجروح ہو گیا یہاں تک کہ کھانا پینا چھٹ گیا اور نہایت دُبلا ہو گیا — دھوبی نے دیکھا کہ اگر اُسکی پیٹھ اور دو تین روز کھلی رہتی ہے تو کوئے اُسے مار ڈالینگے — دھوبی نے کہا کہ — کچھ کپڑا ہو تولے آ — تاکہ میں اُسکے گھاؤ

کو چھپاؤں — وہ بولی کہ — شیر کا چمڑا مُدّتوں سے گھر میں
 یونہی پڑا ہے — کہو تو نگال دوں — اُسے گدھے کی کمر پر ڈال
 دو — دھوبی نے خوشی سے اُسے گدھے کی پیٹھ پر اُسکے گھاؤ
 کی حفاظت کے لئے باندھ دیا — وونہی اُسکی شکل شیر کی
 سی دکھائی دینے لگی — تب وہ گدھا گھر سے نکل کر کھیتوں
 میں چر چُگ کر کھانے لگا — لوگوں نے جب اُسکی شیر کی
 سی صورت دیکھی جانا کہ یہ شیر ہے — اپنے گھر چھوڑ کر
 بھاگنے لگے — گدھے نے جب کسانوں کے کھیتوں کو دکھالوں سے
 خالی پایا تو چند روز خوب سا کھا کر موٹا تازہ ہوا — اِتِّفاقاً ایک
 روز کسی کھیت میں ایک ہرن چرتا تھا — اُسنے جانا کہ یہ شیر
 ہے اور بھاگنے لگا — گدھے نے اُس سے کہا کہ — تُو ڈر مت
 میں شیر نہیں ہوں — میرا ارادہ یہ ہے کہ تجھ سے دوستی کروں
 — ہرن نے بھی دریافت کیا کہ — واقعی یہ شیر نہیں گدھا ہے
 — خیر اُن میں دوستی ہوئی — وہ دونو ایک ہی جگہ شب و روز
 رہنے لگے — فراغت سے بے روک ٹوک لوگوں کی کھیتیاں کھایا
 کرتے اور جہاں چاہتے تھے وہاں سیر کیا کرتے تھے

Exercise 57.

(pp. 272, 273.)

Story of the King of Yemen.

In the land of Yemen there was a king. His realm was full of wealth without deficiency. The bestower of crown and throne, well conducted, fortunate,—at the moment that the voice of a petitioner (beggar) entered his truth-hearing ear at once it succeeded in its proclamation of need, to such a degree that his title far and near became well known as The Pious. One day a person came and made request, (saying): "If thou art The Pious, then in charity (for God) grant me

to reign for three days." The king said, "Welcome (in God's name)."¹ It was strictly enjoined on such pillars (nobles) of the state, sitting on the cushion of authority, as were present: "Whoso shall disobey this (man) will be the object of the royal censure." This ruler, governor, arose from the throne: the beggar went and sat down: he began to rule. On the fourth day the king came. He said, "What is (your) purpose?" The beggar said: "First it was (merely) a trial: now I have acquired a taste for sovereignty. For God's sake bestow on me crown and throne at once." The king said: "Well, may this rule be happy to you." Having given the kingdom, he took nothing with him, only his boys' hands in his hand and his wife did he take with him. He said to himself (caused his heart to understand that): "After so many days of sovereignty and sway let us for a time (see) experience the sufficiency of beggary and the enjoyment of starvation. If rank and train are (is) lost, yet at any rate kingship (is found) exists [still]. It is a duty to go somewhere else away from this city. God's command² is, 'Say thou, Walk ye in the earth'. The world is a place of show (sight, appearance): how far off from the Creator's grace it is that any other³ state [of things] should result." One boy was seven years of age, the other nine years old. In short (*or* the result was that) the just (truthful)⁴ man went out of the city empty-handed: nay, he did not even take the robe (attire) of ceremony. He fastened tight on his body the garment of nakedness and walked forth. It is another sketch of the world: yesterday that sovereignty, wealth, pomp and parade, diadem and crown,—to-day this affliction, annoyance. [From] door to door, travelling on foot, needy, he walks, sometimes two *kōs*, sometimes four *kōs*, without kettle-drum and drum⁵, with a thousand troubles and hardships. Whatever is (comes) obtainable becomes his daily bread,—otherwise (there is) a fast.⁵ Just in this way does he journey daily. When this vicissitude arrived, in a few days he came upon a city. The king put up (descended) at the caravansarai.

¹ A formula used by Muslims in inviting a guest to enter, to be seated, etc. Here it implies the granting of the request.

² Qur'ân, Sûrah VI, 11.

³ *I.e.*, other than what has actually come about. The reference is to the Muslim doctrine of Fatalism.

⁴ *Or* The Pious, taking *Ḥaqq* as meaning 'God', as it often does.

⁵ Note the play upon the two meanings of *kōs*, and on *rozi*, 'daily bread', and *roza*, 'fasting', 'a fast', and *har roza*, 'daily', 'every day'. This is considered very elegant.

گدھے اور شیر کے چمڑے کی نقل کا سرانجام

قضا کار ایک دِن جب وہ دونو چرتے چرتے چلے جاتے تھے تو ایک نہایت تر و تازہ اور سبز کھیت میں جا نکلے جہاں ایک کسان اُسکی رکھوالی (حفاظت) کے واسطے بیٹھا تھا — جس وقت اُس نے اُس گدھے کو شیر کی شباهت میں دیکھا تو اُس نے جانا کہ — یہ باگھ ہے — اور اُسکے ڈر سے کھیت کے پیغار میں جا چھا — وہ دونو خاطر جمع سے اُس کھیت میں چرنے لگے — یکایک گدھا خوش ہو کر رینگنے لگا — ہرن نے یہ مکر وہ آواز اُسکی سُن کر اپنا چرنا چھوڑ کر ہر ایک کان رکھا — گدھے نے پوچھا کہ — آی یار تو کس واسطے ایسا چپکا کھڑا رہتا ہے ؟ — اُس نے جواب دیا کہ — تُم میرے احوال کو کیوں پوچھتے ہو ؟ — اپنے کام میں رہو — گدھے نے اپنے سر کی قسَم دی کہ — سچ کہو — مجھ سے کونسی بیجا حرکت ہوئی کہ وہ تمہاری پریشانی کا موجب ہوئی — ہرن نے کہا کہ — آی دوست تیری خوشِ الحانی نے میرے دِل کو مُرنڈا کر ڈالا — ایک عشق کی سی حالت میری آنکھوں کے آگے گذر گئی — تو اسی وقت کیا خوشِ الحانی سے گایا — عشق کا تیر میرے جگر میں ترازو ہو گیا — گدھا بولا کہ — آی بھائی مجھے اب تک مُطلق معلوم نہ تھا کہ تمہیں بھی علمِ موسیقی سے کمالِ بہرہ ہے — نہیں تو میں تمہیں اکثر سُنایا کرتا — خیر جو ہووا سو ہووا — آئندہ ایسا نہ ہوگا — میں دُنیا میں پھرا لیکن اپنے اِس علم کا ایسا عاشق کسی کو میں نے

کہیں نہ پایا کہ میں اُسکو اپنا ہنر دکھاؤں — پھر ہوں بے
 پوچھا کہ — تیرا اُستاد کون ہے — گدھے نے جواب میں کہا کہ
 — میں اوایل میں اکثر ایک ندی کے کنارے جایا کرتا تھا کہ
 وہاں بہت سے مینڈک راگ کے چرچے میں رہا کرتے تھے اور میں
 نے یہ سوز بڑی محنت سے سیکھا ہے ہرن ہنسا اور بولا — کیوں
 نہ ہو جب تم ایسے بزرگوں کی خدمت میں رہے تب ایسے صاحب
 کمال ہوں ؟ — اِنْ شَاءَ اللّٰہ گھر پہنچ کر چین سے میں تم کو
 (تمہاری or) سُنونگا — اُسکا یہ ارادہ تھا کہ گدھے کو سمجھائے
 کہ اگر تم اس کھیت میں رینگو تو خطرہ ہوگا — لیکن گدھے
 کو اتنی عقل نہ تھی کہ یہ بات سمجھے — اپنا منہ کھول کر بڑے
 زور شور سے رینگنے لگا — تب وہ کسان جو چُپکا خندق میں
 چھپا ہوا ہو رہا تھا اُسکی آواز سُکر نہایت خوش ہوا — ایک
 لاٹھی لیکر دوڑا اور پانچ چار ہاتھ ایسے زور سے مارے کہ گدھے
 کا سر پھٹ گیا اور کھوپری چور ہو گئی

Exercise 59.

(pp. 281—283.)

Second Part of the Story of the King of Yemen.

It chanced that (by chance) a merchant from somewhere (some direction) arrived. The caravan halted outside: he himself while taking a walk came to the guest-house (inn, caravansarai). Although the princess was involved in the dust of travel (the road) and the hardship (weariness) of the journey, yet a good form never remains concealed. When the merchant's eye fell on her, at one glance he became beside (having gone out of) himself. He approached the king and saluted him. The king returned the salute. Meanwhile (in this interval) that deceiver¹ thought out a trick. Assuming an ap-

¹ Note that here, though *sochnā* is transitive in sense, it is treated as if intransitive, and does not take the subject in the Agential: Cf. § 153, f.

pearance of extreme dejection (having become very heart-dejected) he said: "Honoured [Sir], I am a merchant. My caravan has halted outside. My wife is in the pains of labour. In search of a nurse I have for a long time been going about begging. None is to be found. Thou art a great man: do not act perversely: permit this fortunate [lady] to accompany me, for the sake of charity (God), in order that by her means she may obtain deliverance from trouble. Otherwise the murder of a (servant of God) human being will take place (unprofitably) needlessly." He, having heard God's name, was¹ surprised, and said to his wife, "What a piece of good luck (lo! good luck) to be of use in [time of] need in (removing) relieving anyone's necessity (which may turn out useful in need, having become the removal, etc.)! In God's name, do not delay. "She did not speak a word (strike a breath): she set out with the merchant. Having gone out of the gate, he said to that unfortunate [woman]: "The caravan is far away. Some time has elapsed since I came. Do you mount on horseback, then we shall (may) quickly arrive [there]." That ill-fated [woman] did not suspect (perceive) the deceit. She mounted. Having seated her on horseback, the merchant set out at full gallop (raised the bridle). Having come to the caravan, he ordered a march. The king, watch after watch, continued expectant [of his wife's return]. Then the thought occurred to him (he came into the thought), "Let us go ourselves and see what has happened there." Seizing his sons' hands (hand), he went out of the caravansarai. Although he sought, he found no trace of the caravan except its track. He saw dust flying at a distance. He heard the sound of the camel-bell. There was neither power in his feet to run, nor had his heart strength to give up his wife. All kinds of torment, no friend, no consoler, no compassionate person, no redresser of his complaint! Looking with grief and despair towards the caravan he said this: "O Zephyr, say thou to the comrades of the caravan, 'If such are your paces, then we are left behind (remained)'." Helpless, taking the boys, he went in the same direction. Having walked some steps, he (forgot) lost (the road) his way. He fell in with (met) a river, but neither vessel nor boat nor sailor. He was not acquainted with the way, nor (was there a traveller's passing by there) did any traveller pass that way. He uttered a cry and wandered about in every direction, ruined, like a fish out of (without) water. He cried out to the Perfect Guide. He did not embrace (become embracing² with) the shore of his purpose, but

¹ Read *ghabrā'e*. — ² Here there is a play upon words. *Kanāra* (*kināra*) is 'shore' (= *sāhil*), and *kinār* is 'bosom'.

there was some opportunity of beating the drum. Having seated one boy on the bank, he took up the younger (little) on his shoulder and entered the river. He had crossed half of the water with a hundred heavinesses, [when] a wolf carried off the boy on (of) the bank. He cried out. On hearing the noise (voice) the king was confused. When turning he began to look, the boy on (of) his shoulder fell into the water. When he became still more distressed, he himself began to (dive) sink. But life remained. Somehow or other he reached the shore.

Translation 60.

(pp. 283, 284.)

نقل ایک کہینہ اور صوفی اور اہیر کی

کسی دِن ایک کہینہ راہ میں چلا جاتا تھا — اِتِّفَاقًا ایک صوفی سے مُلاقات ہوئی کہ جس نے اُس سے پوچھا کہ — تُو کہاں جاتا ہے ؟ — اُس نے جواب دیا کہ — گجرات اور وہاں سے اُجین جاؤنگا — صوفی نے کہا — کہو تو میں بھی تمہارے ساتھ چلوں کیونکہ مجھے بھی وہاں جانا ہے — یہ بولا کہ — میرے سر آنکھوں پر اِن شاء اللہ بخیر و خوبی تجھے مِزِلِ مقصود کو پہنچا دوںگا — صوفی کچھ راہ خرچ لیکر اُس کے ساتھ ہو گیا — جب آفتاب کا گردہ مغرب کے تنور میں لگا اور شب نے اپنے چہرہ پر تاریکی کی چادر تانی تھی وہ دونو ایک گاؤں میں جا کر کسی بنیے کی دُکان میں اتر پڑے — اتنے میں کوئی اہیر ہنڈی سر پر لئے ہوئے آنکلا اور اُن دونوں سے کہنے لگا کہ — میرا گھر یہاں پلے پر ہے — اگر تمہاری مرضی ہو تو میں بھی رات کی رات یہاں رہ جاؤں — وہ بولے کہ بہت اچھا — کچھ مضائقہ نہیں — جگہ دھیر ہے — اپنی دہی کی ہانڈی ہمارے پاس رکھ دے تو ادھر (یہاں) سو رہ — یہاں کتنے بہت ہیں — ایسا نہ ہو کہ تیرا دہی کھا جائیں

— اہیر تو ہانڈی اُنہیں سوئپ کر آپ سو رہا — کیمینہ نے آدھی رات کو اُٹھ کر ہانڈی کا دَہی چاٹ لیا اور تھوڑا سا صُوفی کے ہاتھ مَنہ میں لگا کر چُپ چاپ سو رہا — فجر کو تینوں اُٹھے اور اہیر نے دیکھا کہ ہانڈی میں کُچھ دَہی نہیں — اپنا سر پیٹنے اور دونوں کا مَنہ دیکھنے لگا — جب خُوب دھیان کیا تو دیکھا کہ صُوفی کا ہاتھ اور مَنہ دَہی سے بھرا ہے — بَغیر کُچھ پُوچھنے کے صُوفی کی داڑھی پکڑ کے پُکارنے لگا کہ — تُو نے میرا دَہی کھایا — ہانڈی کو پھوڑ کر اُسکا گھیرا اُسکے گلے میں ڈال دیا اور بازار میں لا کر وہاں کھڑا کیا

Hindī Reading Lessons.

“Model of Idiomatic Hindī.”

First Model.

A girl of eleven years [of age], standing in the flower-garden near her own home, is looking out for someone. The sun is about to set, in the cloud a redness is diffused, a (heart-cooling) pleasant breeze is gently blowing. In a short time the sun set, it became somewhat dusk: from one side of the flower-garden someone appeared, coming to the side where the girl was standing. In a short time he came and stood beside the girl. On seeing [him] the girl said: “Where (was) has Dewanandan been until now? I have been standing here for a long time watching for you.”

Dewanandan is a lad of fourteen [or] fifteen years [of age]. From seeing his wellshaped pale face, fine hands and feet, spare form, high and broad forehead, long arms and charming, very big eyes, it is clear that he has left the Jayant-Heaven¹ and descended upon earth. This lad lives in the same

¹ Indra's heaven, where the Gandharvas or beautiful youths dwell.

village where the girl dwells: even from their early years (smallness) both have continued to love (have come along loving) one another (both). For the third or fourth time Dewanandan, when he gets leisure (permission), comes and meets the girl. This girl too meets him with great pleasure and charms his heart with her very sweet words. The girl knew that Dewanandan would come that day (will come to-day), therefore from the first she was expecting him. He came too, but somewhat late (having made some delay), therefore the girl asked him, "Where have you been (were you) until now, Dewanandan?"

Having heard her words, Dewanandan first gazed at her with (thirsty) hungry eyes, afterwards he said:

"Dewabālā! can I forget you? But what was I to do (may I do)? To-day the *guru* [religious teacher] let me go at sunset, therefore (it is) that some delay occurred in coming here. If I had not come in another few minutes (short time), would you have gone away from here?"

"Yes, brother! what was I to do? I could not stay here when it got dark, for Mother would begin to get vexed."

Dewanandan: "Then afterwards how would the meeting between you¹ and me have taken place to-day?"

Dewabālā: "How would it take place? On this account she says, 'Come to my house now just as you used to come at first'. Mother too was saying one day that it was a long time (many days) since she had seen Dewanandan."

Dewanandan: "What hindrance is there to my coming to your² house? But see: these are the days for education (of reading, writing). If I spend them in wandering about (revolving, turning hither, thither), then how shall I get educated (will education come)?"

Dewabālā, being displeased, said: "What? is coming to our house 'wandering about'? [If] you come to our house for half an hour or a quarter of an hour," [a *gharī* is 24 minutes], "cannot your education go on on such terms (in *this*)?"

Dewanandan laughingly said: "Very well, now I shall from time to time come to your house again. What are you hiding³ under your shawl, Dewabālā?"

Dewabālā: „What? will you look?"

Dewanandan: "Yes, let me look: what is it?"

Dewabālā putting aside the hem of her shawl shewed it. Dewanandan saw: it is a very fine garland made of flowers.

¹ Note that in Hindī the first person precedes the second, as in Latin: "me and you".

² *Tumārā* (for *Tumhārā*) is on the analogy of *hamārā*.

³ For *chhipāye hu'e ho*, see § 157.

Dewanandan enquired: "Why did you make this garland, Dewabālā?"

Dewabālā: „Explain: let us see" (= "let me see if you can tell").

Dewanandan: "How can I explain? How can I know what is in your mind (the matter of your heart)?"

Dewabālā: "What? you don't know what is in my mind? If you don't know, then why do you keep on coming here to meet me?"

Dewanandan perceived that while she was speaking these words her eyes fell through shyness. The redness of her cheek became somewhat deeper, on which account her naturally (itself) charming countenance began to look still prettier (better).

Dewanandan said: "Yes, I know that you love me. On seeing me you cannot contain yourself for delight, and therefore I come to meet you with great pleasure. But the matter of the garland is quite new: how can I explain it properly?"

Dewabālā said: "On finding anything good, does one not desire to give it to the person whom one loves?"

Dewanandan: "Did you find this garland just here."

Dewabālā: "No, not the garland: I found the flowers, I made the garland."

Dewanandan: "Did you do so much for me? Well, bring it, let me see it."

Dewabālā: "Can't you see it in my hand? (Put it on) Wear it¹, then I will give it you."

Dewanandan: "Good: give [it to me, and] I shall put it on."

Very gently, stretching out her hands [which were] like the fresh leaves of the banyan-tree², did Dewabālā give that garland of flowers into Dewanandan's hands. Taking the garland affectionately with his hands, Dewanandan put (took and put) it on his neck.

Seeing [this], Dewabālā said: "Dewanandan, this garland suits [you] very well on your neck: now, whenever you (will) come, I shall make a garland and give it to you."

Dewanandan heard these words of hers with much pleasure (love). Meanwhile it began to grow dark. Dewabālā said: "Now it is getting dark, I cannot stay here."

Dewanandan said: "[Very] good, then go. Now I am going too."

Hearing this, Dewabālā went home very slowly from one side of the flower-garden. Afterwards Dewanandan also went out of the flower-garden somewhat thoughtfully.

¹ Hindūs are fond of putting garlands on the necks of those whom they esteem. — ² Read *bar*.

Second Model.

Dewabālā's mother's name is Hemalatā. She loves Dewanandan much. When he comes to the house, she caresses him and shews him much affection. She thinks: "For my flower-like darling, leaving Dewanandan out of account¹, there cannot be any other worthy bridegroom." When these two are playing together in the house, at that moment great joy comes into Hemalatā's eyes on seeing the pair of them. When they were both small, in those days² Hemalatā used from time to time to adorn them with flowers, and, seating them both in her lap³, she used to revel in heavenly delight. From [the time] when Dewanandan became grown up, through shyness he did not come often to Hemalatā's house, and on *this* account it had become necessary for (fallen to) Dewabālā to upbraid him in the flower-garden. But, whenever he came, Hemalatā used to fondle him in the same way, she used in the same way to let him associate and play with Dewabālā. Hemalatā is the daughter-in-law of a good house; she knows that it is not the practice of respectable people for a girl eleven years of age to associate with a lad of fourteen or fifteen years old belonging to another family: but, because of the matter which was in her mind, she did not think any harm of their love for one another. Nor did she prevent Dewanandan from coming into the flower-garden of the house to Dewabālā and going [away again].

One day Hemalatā, sitting near her husband Rāmkānt, was waving a fan. Words were passing between them (hither thither). Meanwhile the matter of Dewabālā came up. Hemalatā said: "Dewabālā has become eleven years old: now her marriage must take place. I hope you will settle the business this year."

Rāmkānt said: "This matter has been (contained) in my mind too for some considerable time (from many days). I also wish to settle about her marriage this year. But what am I to do? A suitable (house) family and bridegroom can nowhere be found. In one place a marriage even has come right⁴, then they demand five hundred [rupees] cash. On this account there is some impediment: otherwise there is no other obstacle to (in) the marriage taking place this year."

Hemalatā: "Will you not listen to me? I have several times told you that Dewanandan alone is worthy of Dewabālā.

¹ *Qaul*, 'word', 'saying'.

² Note the omission of *men*: cf. § 20.

³ The word *god*, 'lap', is almost always *fem.* in this sense.

⁴ *I.e.*, can suitably be arranged for.

Why do you not wed Dewabālā to Dewanandan? Where will a better family and bridegroom than Dewanandan be found?"

Rāmkānt: "How often am I to inform you that Dewanandan's marriage with our girl cannot take place? I know that Dewanandan's father is very wealthy: Dewanandan too is all right (good) in seeing, hearing, reading, writing, in everything, but he is not right in 'bone'" [*i.e.* in the essential point].

Hemalatā: "How! he is not right in 'bone'! How! I know that in this whole village there is not another such a graceful, handsome lad as he."

Rāmkānt: "If you understand this, why must you keep on worrying me so much? I say this, that the marriage of a girl of his family with a boy of¹ mine is possible, [but] a girl of my family cannot be given [in marriage] into his family. He is lower in caste² than I am."

Hemalatā: "What a thing to say! One whose daughter [people] take [in marriage], at whose house [people] eat rice, how can he be said to be lower in caste? I understand (= in my opinion) there is no harm in giving a girl [in marriage] into such a family (in such a place)."

Rāmkānt: "How clever you are (how great is your understanding)! Don't be a mere woman. How can anyone abandon a thing which comes down from one's ancestors (an ancestor)? Have you no fear of people's laughing?"

Hemalatā: "Why should I be afraid of their laughing (what sort of fear of laughing)? One should not knowingly do an evil deed: if anyone laugh at a good deed, let him keep on laughing. Moreover, people who understand, educated people, good people, don't laugh at such matters. If anyone of little understanding, uneducated, clownish, (naked and base) stark naked, does laugh, let him laugh: there is no harm in it. One ought to do what one's forefathers did: but if an ancestor³ has made a mistake, has done anything evil, everyone well understands that one should not do so. I know that you want to marry⁴ Dewabālā to Ramānāth, son of Dayāsan-
kar, the schoolmaster of Dewpur. Well, please explain. Is an uneducated, black-complexioned fellow like Ramānāth, the naked boy of the whole village, a fit bridegroom for Dewabālā? Is Dayāsan-
kar's thatched hovel indeed a suitable house for the residence of a dear, darling girl like Dewabālā? That a girl should be trampled under foot (mixed with the dust) for a

¹ Literally *mere yahān* means "chez moi".

² Caste rules forbid a Brāhman girl to marry a man of a lower caste than her own.

³ Read *bāpdāde ne:* and see § 46.

⁴ Lit., to bind their skirts together.

whole birth is no laughing matter (matter of laughter). For a girl not to get good food, not to get good clothing, that she should fall into the clutches of an uneducated, clownish, wide-mouthed clod¹ and keep on suffering² during a whole birth, this is no laughing matter, it is not³ a matter of pain. But to give a girl into a good family with a worthy bridegroom, and that too in the house of a person whose daughter may be wedded (they take) and whose rice may be eaten (they eat), that is a laughing matter. My mind is inclined towards the laughter that remains (even up to) only as far as the laughter's mouth, the laughter from which no harm can occur: but what a matter of regret is a deed through doing which our girl during a whole birth⁴ (continues) will continue to sink and float in the stream of adversity! Towards that deed my mind is not inclined. Think over these words of mine, and don't cast your flower-like, tender girl upon barren land."

Rāmkānt: "To-day you have (applied) poured out a torrent of words. For so long a speech so big a wedge: I understand all that you say (your words). But as long as I live I shall never be able to do a thing through doing which I shall be disgraced (shall have to turn down my mustache). In other respects Dayāsankar may be as he may be, but in 'bone' he is very good. In making a marriage with his house my credit will be maintained. Even if Dewanandan be of gold, he is of no use to me."

Hemalatā: "I don't understand how one can be disgraced by doing a good deed. But, if you don't agree, then seek for some good family and bridegroom. I shall never let my girl be married into Dayāsankar's family."

Rāmkānt: "You won't let her be? Then take off your ornaments, sell the house door, give twelve or fourteen hundred [rupees] in cash, and I shall seek out a good family and bridegroom. Having married one's daughter one may wander from house to house begging."

Hemalatā: "It is a great pity that, through getting a good family and bridegroom among those people whom you call people of 'bone', we ourselves become destitute. When Dewanandan's father, Sadāsiv Misir, according to the manner of good people, is willing to make the marriage without taking a cownie, you are dishonoured by giving Dewabālā into his family. Do you then think it a good thing to make a marriage into Dayāsankar's family and cast (mix) your girl into the dust for a whole birth?"

¹ Lit. 'bar of iron.' — ² Lit. burning.

³ Perhaps a mistake in the original.

⁴ Referring to the Hindū belief in transmigration of souls.

Rāmkānt: "No one is casting anyone into the dust. Whatever is in one's lot is in one's lot. (If) in Dewabālā's lot there is pain decreed, then how will pleasure come to her?"

Hemalatā: "It is true: but when we knowingly cast one into the fire, why should he not be burnt? Fate is observed where will does not come in."

Rāmkānt: "Enough, enough: be silent. Dayāsankar is not a beggar. Even now he has five or ten *bighās*¹ of land: (bread and pulse keep on going, *i.e.*) he has enough to live on. When the burden of a household falls [on him], Rāmānāth too will improve a good deal."

Hemalatā: "No, no, give in: don't be obstinate: having got 'bone' what will there be to do? Were a good house and bridegroom to be found, then you might make the marriage even into a family of 'bone': I should not oppose it. But when it is difficult to find a good house and bridegroom because of there not being money in hand, then please don't give up the suitable family and bridegroom that has been found. Sadāsiv Misir also is a Brāhman, he is as we are in all things. [To say that] we are high and he is beneath us, these are all words² of pride. Such words do not become educated and intelligent people."³

Rāmkānt this time got vexed. He said; "Look! you have annoyed me very much to-day. But remember, if you speak such words to me again, if you worry me without understanding, then I shall have to make an effort for the sake of putting you right. By agreeing with you (coming into your words) I cannot lose my caste [*i.e.*, I cannot lose caste as I should do in that case]. Be a woman and give up being obstinate: nothing else suits you."

Having acted thus, Rāmkānt went out of the house vexed.

Urdū Reading Lessons.

Extract from (of) the "Thousand⁴ [and One] Nights."

The Tailor, having performed a salutation, thus related this tale in the king of Kāshghar's presence:—

A merchant in this city invited his friends [to a dinner], and summoned me also to that feast. On the day before yesterday, in the morning, in accordance with his invitation

¹ A *bighā* is about $\frac{5}{8}$ of an acre.

² Read *bāten*. — ³ Read *wālon*.

⁴ In English generally called the "Arabian Nights."

I went to his house. There I found (saw) about twenty people assembled, but the master of the house was not there yet (up to that time). We were all expecting his coming. Meanwhile what do we see?—that he is coming, bringing with him a lame youth who was very handsome and was clad in elegant attire. On seeing [our] host we all arose and stood up. He, having brought that young man with him into the hall where we had all been sitting, wished (began) to seat him in the place of honour, and that youth was about to sit down there when his glance fell upon (when there fell to him into the glance) a barber. On seeing him there, he turned back and, going out of the assembly, wished to depart. The master of the house was much astonished at this conduct [on the part] of the youth and said, “Sir, where are you going? I have given you the trouble of coming (commanding honour) to my house to be kind enough to dine. Since dinner is ready, please sit down and eat it along with the other guests (friends). I shall not let you go without dining.” The stranger youth said, “Sir, I did not come to your house to destroy myself. For God’s sake, please let me go away from this (here). I cannot [bear to] see the vile countenance of the barber who is present here.”

The Tailor said:

Hearing that young man’s words we were all surprised, [wondering] why he was so much displeased with the barber. Accordingly, for the sake of discovering the matter, we gathered round him and said that we were all desirous to know about the barber. He said: “Gentlemen, *this* wretched barber is the cause of my being lame, and on his account I have become involved in many misfortunes: therefore I have vowed that wherever this barber is there I shall not be, nay rather I will leave the city [where he is]. Gentlemen, through this very [fellow’s] instrumentality (hand) I gave up living in Baghḍād, which is my own native place, and, having become an exile, began to dwell in this city. But, alas! here too this enemy is found, therefore I cannot stay here. (Pardon) Excuse me, that I may go home and immediately go away to [some] other city, in order that I may be preserved (remain safe) from the hand[s] of this tormentor.” Having said this he took leave of us all and wished to go off without the host’s permission. But the host (master of the invitation) ran and stopped him and gave him dinner in a separate place with great respect, and, giving him perfume (otto of roses) and betel-leaf, said: “I shall be much obliged and [exceedingly] grateful to you if you state the fact about this barber’s bad conduct which he has been guilty of towards (done with) you.” And we all too,

joining with the master of the house, made request of the youth in this very matter. And the barber also was listening to the young man's words and remained silent with his head bent, looking on (towards) the ground. At last the youth, turning his back on him, sat down and began to relate the matter as follows.

Story of the Lame Young Man.

My father lived in the city of Baghdād, and his [life¹] was passed there in (with) great honour and respect: and I was his only child. When he died, I, having been educated (having written, read), had become well acquainted with the business of trading. In his lifetime he had bequeathed to me all his wealth and property. After my father's decease I used, quite consciously and knowingly, to lavish money (gold). Through such conduct of mine the local inhabitants loved and honoured me very much, and I, though being young and an adult, was not at all acquainted with passion and love of women²: and I felt extreme shyness and modesty, so that I used never to go into women's company, but (and) used to keep away from them very much.

One day I chanced to be going in one direction and a number of women were coming from another direction. For the sake of (preserving myself from) escaping from them I went into a narrow lane and sat down upon a bench which was placed next to a gateway, and thought that I would go away from there to my own house when those women had gone away. It happened that there was a window there in front of me (of my view), and beneath that window some flower-plants were placed. Seated I kept on looking from there at those flowers (opened) in full bloom. Meanwhile that window opened and a young lady, about fifteen or sixteen years of age, appeared in sight, (in love with whom I became with a thousand lives) with whom I fell in love with all my heart and soul. Seeing me she smiled, and (having made her eyes contend with me), having exchanged glances with me, went into the garden-plot and watered the flower-plants. Again, returning thence, she a second time looked at me coquettishly, went in at the window and shut it. Gentlemen, I became as much infatuated with her as I had been averse from women, and fell fainting on that bench. When after a time I returned to my senses I saw that the judge (*Qāẓī*) of the city came with great pomp and went into that house. I supposed that he was that lady's father. I came from there to my own house

¹ Supply *zindagī*. — ² The construction here is not good.

in the same condition, and, having contracted a burning fever, fell on my bed (bedding) as if sense and feeling did not at all remain in me. Seeing [me in] this state the people of my household became extremely surprised and disquieted, and my friends and relatives, who loved me very much, hearing of this state [of affairs], hastened to see me, and, becoming extremely disturbed, began to enquire, "Sir, what is the matter with you, and what has suddenly befallen you?" I cautiously abstained from telling (did not tell) that secret to anyone, and chose silence. Because of my remaining silent they were the more anxious, and whatever medicine the doctors gave did not do any good (fall beneficial), nor did any advice prove efficacious (bestow benefit). In a few days my strength and vigour became exhausted and I was confined to bed (became master of bedding). After some days an old woman who was acquainted with the people of my household, having heard [of] this state [of affairs], came to see me, and surveyed me very attentively from head to foot (from below to above). Outwardly she found no disease in me. Then, having reflected, she said to the people of my household: "All of you go away from him; I shall again examine him in private." When they all went away, the woman, having again very carefully examined me from top to toe (from below to above), said in my ear: "Sir, I have clearly discovered (seen) your disease. Outwardly no illness is [to be] found in your body except this, that you have seen some beautiful woman and become enamoured [of her]. Though shyness you do not reveal who she is (her). If I knew (know) your lady-love's name and address, I should (may) help you in this matter. Now tell the truth, which lady is she with whom you have fallen in love (become infatuated)?—then to the utmost of my power I shall strive for [the accomplishment of] your purpose." Having said this she waited for my answer and urged me much (made me very narrow) to make [the matter] clear to her. Therefore, looking towards her, I sighed (made a cold sigh) and said nothing. She said: "Sir, there is no need of so much shyness. I tell you (say) that I shall strive heart and soul in your affair, why then do you not tell me what is in your mind (the word of your heart)? Among young people (in the world of youth) such matters often happen: at last, through the counsel of friends, their objects are accomplished."

In short that good woman spoke many words of this kind, until I became open with her and revealed the cause of my illness and entreated of her thus (to this extent): "If by your means I can see her (her seeing be attainable) once more and my state of love be made clear to her, then assuredly life will

be worth living (the form of life is conceivable)." The old woman said: "Son, the lady whom you have mentioned is the daughter of the (great) chief judge of the city, and it is no wonder that, seeing her, you fell in love [with her], she is such a lovely and charming lady among the ladies of Baghdād. But she and her father, whom you have seen, are both extremely haughty and stern, and the judge never lets his girls go out of the house, and he has commanded them, [saying], 'When it is necessary for you to go out, beware, don't look in the direction of men.' Accordingly, whenever they go out, a strip of cloth is tied over their eyes, and maidservants, taking their hand[s] lead them like blind people along the streets and lanes. The state of that lady and her father is as I have said. Would that you were in love with any other lady!"

Finally the old woman, having often called heaven and earth to witness (having often pointed out heaven and earth), said: "All that I have said is true, and this anxiety and concern (thought) that I am taking (making) is by way of forethought. But be of good cheer, see what God will do (is doing). Now I am going." Having said this the old woman went away. After two or three days she came again and began to say to me: "Sir, I said before that that girl for whom you are dying is very proud (high-nosed). Though I said a good deal, she did not pay any attention (think at all). While I kept on telling her about your illness, she continued to listen silently. Afterwards, when mention of an interview came up (between), she became very angry and looked at me with a fierce glance and said: 'You have been guilty of (done) great impertinence and daring in saying (that you have said) such a thing to me. If I ever again hear (have heard) such a thing from you, I shall be very angry with you (at your form).'"

Having uttered these words she [the old woman] offered me much consolation, [saying], "Be of good cheer, don't be downhearted (despairing), I shall take no rest (to me comfort will not fall) until your object is attained." In spite of her consoling [me], gentlemen, I despaired and nearly died (became near death), and my state became more wretched than before. But whenever that old woman came, considering her my confidante I was somewhat comforted (my consolation became).

One day she came and found (saw) many women seated by me. She said privately in my ear: "Now I have brought good news for you." As soon as I heard this, strength and vigour returned (came in) to me. I sat up at once. The old woman said again: "Yesterday which was Monday I went to that lady. Then, finding her very happy, I pretended to be

(made myself) sad and began to weep. Seeing me in this state (my this state), the lady asked: 'My good mother, it is all right (well), why are you so sad to-day?' I said: 'What shall (may) I say? I am very miserable (there is great sorrow), for now I come from the young man whom I previously mentioned: now there is no health (state) in him. Now his fever continues. This condition of his has arisen (become) through love of you (in your love). He is now (deserving of mercy) a pitiable object, and you are very¹ stony-hearted and unmerciful.' That charmer replied: 'I don't know (that person, who he is) who that person is and where he lives. Unjustly do you accuse me of his dying and giving up the ghost (life).' I said: 'Lady, you have forgotten: the other (that) day I told you that he was the youth who was seated in front of your door, and, when you opened the window and came outside to water your flowers, he then saw you and fell in love: and from that hour day and night he has been melted like a candle in the warmth of love for you (your love). Now there is no strength (state) remaining in him. On that occasion, when I explained² his condition to you, on hearing it you became much displeased with me. I told him all about the matter (state). From that moment (hour) his condition has been (is) still worse. If (the glance of your kindness be upon him) you give him a kind look, perhaps his life will be spared: and, if not, (his work has become complete) it is all up with him.' Well, when I had finished telling her this story, and had made my appearance more than before like that of people stricken with grief, and had filled my eyes³ with tears, then that beloved [object of yours] said: 'Lady, you speak truly: through love of me that young man's condition has become such.' Again she said: 'If merely through seeing me and conversing with me that youth's recovery (life) may come about (be), then I don't grudge it to him (to me in it there is no grudging).' Then I said: 'This much kindness towards him is enough.' She heaved a deep (cold) sigh and said: 'Very well (good), go you and tell him that he can see me again, if his happiness depends upon (is in) it. But let him (have no other hope) entertain no further expectation from me except that of conversation until I am married to him and my father (is satisfied) consents.' I praised and lauded the lady very much, and, taking [on myself] all evil consequences (her misfortunes), I

¹ The use of *barā*, *barī*, for 'very', before an adjective, is now considered to be quite correct in Hindi, but not elegant in Urdu.

² Notice the use of the Pluperfect in this speech. It serves as a good illustration of the use of that tense in Urdu.

³ Note the construction.

said: 'Praise be to God! what a justly disposed and pious and good person you are! May God preserve you! I am now going to tell him this good news.' Again that beloved (one) said: 'On Friday, when my father goes to read prayers in the Jāmi' Masjid¹, then let that young man come alone. I shall invite him in, and shall dismiss him a short time before my father's coming. During that interval he may see me and may converse with me at length (well)."

In short, when the old woman came and told me this good news, gentlemen, I cannot tell the happiness of that moment (time), how great it was (resulted) to me: and instantly strength and vigour came to me. I expressed my gratitude to the old woman, gave her a bag of a thousand *ashrafis* and dismissed her. And on Friday morning I got up and wished, after shaving and bathing, to put on fine clothes and anoint myself and go to the judge's house, and, after meeting (that) my beloved, have a talk about my wedding, and, finding her willing, request of the judge [permission for] her marriage with myself. Having thought over this, I said to one of my slaves: "Call in (call, bring) a clever, active barber quickly to shave me." By chance that wretched slave called in *this* miserable barber who is sitting (seated) here. As soon as he came, after saluting², he said: "From your appearance (countenance) it seems that you have been (your enemies³ were) very ill." I said: "Yes, I have just recovered from a severe illness." The barber said, "May God Most High always preserve you from all afflictions, and may His favour and grace abide with you (remain the sharer of your state)." I said: "I hope for His favour and kindness." Again he said: "Now please tell me whether to shave you or to (open a vein) bleed you." I said: "Have you not heard that I have recovered (gained) [my] health? What need is there for bleeding? Shave⁴ me and trim my beard quickly. Don't delay with many words. At exactly the second (two) watch⁵ I must go somewhere." Even (upon that) after that this barber kept on gabbling for a very long time and did not get out (open) his instruments and did not sharpen and prepare his razor even, but on the contrary he took out of his bag a very fine astrolabe, and, having got up, he went out of the hall into the court and, stepping quietly,

¹ 'The collecting Mosque', a title given to the chief or largest mosque in a city.

² After saying "*Salāmun 'alaika*" ("Peace be upon thee"), the usual salutation given by one Muslim to another. The reply is, "*'Alaika's Salām*" ("Upon thee be peace").

³ Said to avoid the use of words of ill omen.

⁴ I.e., shave my head. — ⁵ Midday.

calculated the height of the sun with the astrolabe, and with great pride (the perfection of pride) came into the hall and said: "Be happy! On this Friday, the eighth day (date) of Šafar¹ in the year 650 of the Hijrah, corresponding to the Alexandrian year 7,320, occurs the approach and conjunction of Mars and Jupiter. No other hour is more favourable for cutting the hair than this. At another moment this conjunction, contrary to the first, is very bad and vile in regard to you; and from the conjunctions of the planets also it has just now become known to me that to-day a great misfortune will befall you (your enemies), only your life will be safe. And that evil which will come upon you to-day, it is known that it will last as long as you live (its abiding becomes known unto life). But, if you keep me with you, it is certain that I shall be useful to you in those misfortunes."

Having explained so far, the youth said again: "Gentlemen, be kind enough to think a little about my perplexity and embarrassment²,—how much this barber with his gabble kept back a lover like me from meeting such a noble lady-love [in a place] where even a bird could not wave (strike) a wing. Hearing his nonsense I got angry. Again, restraining myself, I said to him: 'Did I summon you to take counsel or for the sake of finding out the hour of good luck and evil omen? I called you to shave [my head]. Either do your work or let me see (come into sight) you going off (walking, returning). I shall call another barber.' Foaming at the mouth (Filling his mouth with froth) he said: 'Why are you so angry? Don't you know that you will never find a barber like me? In me there are many perfections, a few of which I [now proceed to] state to you (in your service):—Medicine, Astrology, Grammar, Eloquence, Oratory, Logic and all the Mathematical Sciences, especially Geometry, Astronomy, Arithmetic, knowledge of the stars,—in all these sciences I am perfect (to me is perfection). And, besides this, the science of the knowledge of the history of ancient (past) kings, nay that of the whole world, is well known to me, and all the sciences of wisdom are in my memory and on my tongue. And my memory is such that I am acquainted with all questions of the religious law and its sciences which are handed down by tradition (come along breast by breast). In short, there is no science or book in the world that I don't know well. Your blessed³ father, remembering whom I often weep, knew my desert well, and my value was great in his

¹ A Muḥammadan month, the second of the lunar year.

² Read *iztirāb*.

³ Lit. "sunk in mercy", i.e. received into God's mercy, deceased.

sight (before him), and he used never to separate me from himself. In truth through gratitude to him (from salt [eaten] at his house) I desire to remain with you and to serve you well (to come forward with beauty of service), and, becoming a sharer in those matters which you purpose (are in the extent of your glance), prevent (not permit) any kind of calamity (to come upon) from befalling you.'

Having heard these nonsensical words of his, in spite of anger I laughed (fell to laughing) against my will and said: 'Chatterer, how long will you chatter, and when will you shave me?' He replied: 'Praise to God, [it is] in opposition to all people, who call me taciturn, [that] you have given me the appellation of talkativeness and called me Chatterer. I have six brothers. Please listen to their names. The name of the eldest is *Bakbuk* (chatterer), the name of the second is *Bakbāra*, the name of the third is *Būbak*, the name of the fourth is *Alkūz*, the name of the fifth is *An Nāshir*, the [name] of the sixth is *Shāh Kabak*.¹ All these are certainly great chatterers and talkers, and I am the youngest of (in) them all and very taciturn'."

The Tailor said:

The young man addressed the assembly: "Gentlemen, be kind enough to judge that, in spite of this chatter, he imagines himself silent and taciturn! Then I said to my second slave who managed the expense of my household, 'Give this [man] three *ashrafīs* and dismiss him. I shall not be shaved to-day'."

¹ In the original Arabic the names are: Al Bakbuk, Al Haddār, Al Bakbak, Al Kūzu' Aswānī, Al 'Ashshār, and Shakalik, all denoting talkativeness. The youngest brother, the barber, is called As Sāmit, 'the Silent'. The Urdū names are partly translations, partly corruptions.

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